13 g c 22

A SUMMARY VIEW of Heraldry IN REFERENCE TO THE USAGES OF Chivalry and the general economy of the FEUDAL SYSTEM with AN APPENDIX respecting such Distinctions of Rank as have place in The British Constitution.

By Thomas Brydson F.A.S. Edin.

EDINBURGH

Printed by MUNDELL & SON *R. Bank Close*

LONDON

Sold by Messrs. Nicol, Egerton, Edwards, Faulder, *Hookham & Carpenter, and Vernor & Hood.*

1795.

SUBSCRIBERS.

THE KING.
THE QUEEN.
THE KING OF POLAND.
THE KING OF SWEDEN.
THE PRINCE OF WALES.
THE DUKE OF YORK.
THE DUKE OF CLARENCE.

Duke of Argyll.
Duke of Atholl.
Lord Advocate of Scotland.
Lord Alva [James Erſkine Eſq.] Senator of the College of Juſtice.
Lord Ankervile [David Roſs Eſq.] Senator of the College of Juſtice.
Lord Abercrombie [Alexander Abercrombie Eſq.] Senator of the College of Juſtice.
Major General Sir Ralph Abercrombie, K. B.
George Abercrombie, younger of Tulibody, Eſq. Advocate.
Claud Alexander of Ballamyle, Eſq.
Mr. Profeſſor Anderſon, Glaſgow.
Mr. James Aitken, Glaſgow.
Mr. Profeſſor Thomas Gordon, *for* the Univerſity and King's College, Aberdeen.
Mr. Profeſſor John Stewart, *for* the Univerſity and Mariſchal College, Aberdeen.
The Library of the Faculty of Advocates.
The Earl of Buchan, Preſident, *for* the Society of Antiquaries.

Duke of Buccleugh.
Ducheſs of Buccleugh.
Marquis of Bath.
Earl of Buchan.
Counteſs of Buchan.
Earl of Balcarras.
Earl of Breadalbane.
Earl of Bute.
Lord Balgonie.
Lord Banff.
The Hon. George Baillie of Jerviſwood.
The Lord Chief Baron.
The Rev. Doctor Hugh Blair.
Robert Blair, Eſq. Solicitor General.
Charles Brown of Coalſton, Eſq.
Burnet Bruce, Eſq. Advocate.
Mr. Robert Baillie, Glaſgow.
William Macleod Bannatyne, Eſq. Advocate, Sheriff of Bute.
Dugald Bannatyne, Eſq. Glaſgow.
Rev. Dr. William Burnſide, Dumfries.
John Buchanan, Eſq. Greenock.
George Buchanan, Eſq. Glaſgow.
Rev. Dr. George Barclay of Middleton, Haddington.
Captain David Barclay, W. L. F. Regiment.
Mr. Robert Bogle, Greenock.
Rev. Robert Balfour, Glaſgow.
David Balfour, Eſq. Clerk to the Signet.
John Boyle, Eſq. younger of Shewalton, Eſq.

John Hepburn Belſhes of Invermay, Eſq.
Robert Belſhes of Greenyards, Eſq.
William Bertram of Kerſwell, Eſq.
Mr. Robert Burns.
Mr. Robert Burton, London.

The Lord Archbiſhop of Canterbury.
The Lord High Chancellor.
Earl of Crawfurd.
Counteſs Dowager of Crawfurd.
Earl of Caſſillis.
Lord Frederick Campbell.
Lord Craig [William Craig, Eſq.] Senator of the College of Juſtice.
Archibald Cockburn, Eſq. one of the Barons of the Exchequer.
Sir David Carnegie of Southeſk, Bart.
Sir John Clerk of Penicuick, Bart.
Sir William Auguſtus Cunningham of Livingſtoun, Bart.
Sir Andrew Cathcart of Carlton, Bart.
John Cathcart of Genoch, Eſq. Advocate.
Lieut. General Clerk.
John Clerk, Eſq. Advocate.
John Connell, Eſq. Advocate.
George Cranſtoun, Eſq. Advocate.
Mrs Cuningham of Enterkin.
Mr. James Cuningham.
William Copland of Coleſton, Eſq. Advocate.
William Cadell of Banton, Eſq.
David Carnegie of Craigs, Eſq.
Mrs. Campbell, George Street.
Duncan Campbell of Lochnell, Eſq.
John Campbell, Eſq. Clerk to the Signet.
Alexander Campbell of Barcaldine, Eſq.
John Campbell, Eſq. —— Jamaica.
Mr. Alexander Campbell, Glaſgow.
Mr. Alexander Campbell, junior, Glaſgow.
William Campbell of Fairfield, Eſq.
Pollock Campbell, Eſq. Greenock.
Archibald Campbell, Eſq. Greenock.
Mr. Patrick Campbell, Greenock.
Peter Colquhoun, Eſq. London.
Mr. Robert Caldwell, Greenock.

Earl of Dalkeith.
Earl of Dumfries.
Counteſs of Dumfries.
Counteſs Dowager of Dumfries and Stair.
Earl of Dalhouſie.
Earl of Dundonald.
Lord Douglas.
Lady Baroneſs Douglas.
Lord Dundas.
Lord Dunſinnan [Sir William Nairne, Bart.] Senator of the College of Juſtice.
Lord Dreghorn [John Maclaurin, Eſq.] Senator of the College of Juſtice.
Sir John Hamilton Macgill Dalrymple of Cranſton, Bart. one of the Barons of the Exchequer.
Sir Charles Douglas of Kelhead, Bart.
Sir Hew Dalrymple of North Berwick, Bart.
Lady Dundas of Kerſe.
Miſs Dalrymple of Hailes.
Charles Dalrymple, Eſq.
Robert Dunmore of Balindalloch, Eſq.
John Davidſon, Eſq Deputy Keeper of his Majeſty's Signet.
Robert Davidſon, Eſq. Advocate.
James Drummond of Perth.
George Drummond of Blair Drummond, Eſq.
James Drummond, Eſq. London.
Lieut. Col. Drummond of Machanay.
Archibald Douglas of Roſehall, Eſq.
James Douglas of Orchardton, Eſq.
James Dunlop, Eſq. Glaſgow.
Laurence Dinwiddie, Eſq. Glaſgow.
William Dinwiddie of Harwood, Eſq.
Mr. Alexander Dick.
Lieut. Col. Alexander Donaldſon, W. L. F. Regt.
Lieut. Col. Dirom.
Robert William Duff of Fetereſſo.
Rev. Dr William Burnſide, *for* the Library of the Preſbytery of Dumfries.

James Denniſtoun of Colgrain, Eſq.

Earl of Errol, Lord High Conſtable of Scotland.
Earl of Eglintoune.
Earl of Elgin and Kincardine.
Counteſs Dowager of Elgin and Kincardine.
Lord Elcho.
Lord Elphinſtone.
Lord Elibank.
Hon. Henry Erſkine, Dean of the Faculty of Advocates.
Lord Eſkgrove [David Rae, Eſq.] Senator of the College of Juſtice.
The Lord Provoſt of Edinburgh [Sir James Stirling of Roſehall, Bart.]
Sir Archibald Edmonſtone of Duntreath, Bart.
John James Edmondſtoune of Newton, Eſq. Advocate.
Thomas Elder of Forneth, Eſq. Poſtmaſter General.
John Francis Erſkine of Marr.
William Erſkine, Eſq. Advocate.
John Eaſdale, Eſq. Greenock.
Mr. James Ewing, Greenock.
Mr. John Ewing, Aberdeen.
James Loch, Eſq. *for* the Court of Exchequer.
The Rev. Dr. William Robertſon, Principal, *for* the Public Library of the Univerſity of Edinburgh.

Earl of Findlater and Seafield.
Earl Fitzwilliam.
Sir William Forbes of Pitſligo, Bart.
Sir Adam Fergusſon of Kilkerran, Bart.
George Fergusſon, Eſq. Advocate.
Mrs. Fergusſon.
Miſs Fergusſon.
Adam Ferguſon, LL.D.
William Ferguſon of Raith, Eſq.
Alexander Fergusſon of Craigdarroch, Eſq. Advocate.
Archibald Fletcher, Eſq. Advocate.
Capt. James Ferrie, younger of Ferm.
Miſs Fogo of Row.
John Fordyce of Ayton, Eſq.

Col. William Fullarton of Fullarton. M. P.
William Fullarton of Carſtairs, Eſq.
William Fullarton of Roſemount, Eſq.
Gavin Fullarton, Eſq. Greenock.

Duke of Gordon.
Ducheſs of Gordon.
Earl of Glencairn.
Counteſs Dowager of Glencairn.
Earl of Galloway.
Earl of Glaſgow.
Counteſs Dowager of Glaſgow.
Lord Adam Gordon.
Lord Gray.
Lord Gardenſtone [Francis Garden of Troup] Senator of the College of Juſtice.
Lord Glenlee [Sir William Miller, Bart.] Senator of the College of Juſtice.
Coſmo Gordon of Cluny, Eſq. one of the Barons of the Exchequer.
Hon. Francis Gray.
Sir Robert Grierſon of Lag, Bart.
Francis Garden of Troup, Eſq.
John Gordon of Kenmore.
Capt Adam Gordon.
Alexander Gordon of Greenlaw, Eſq Advocate, Steward [Sheriff] of Kirkcudbright.
Thomas Gordon of Harperfield, Eſq.
David Gardyne of Gardyne, Eſq.
The Rev. John Geddes, Biſhop of Morocco.
Thomas Gillies, Eſq. Brechin.
Henry Glaſford of Dougaldſtone, Eſq. Advocate.
Mr. Robert Gray, Glaſgow.
Robert Graham of Gartmore, M. P.
William Cuningham Graham, Eſq. younger of Gartmore.
James Graham, Eſq. Advocate.
Archibald Graham, Eſq. Glaſgow.
Mr. Adam Graham, Glaſgow.
Mr. Walter Graham, Glaſgow.
Lewis Alexander Grant, younger of Grant, M. P.
Gregory Grant, M. D.
The Rev. Archibald Davidſon, Principal, *for* the Library of the Univerſity of Glaſgow.

Mr. William Humphray, *for* the Library of Greenock.

Duke of Hamilton and Brandon.
Ducheſs of Hamilton and Brandon.
Earl of Home.
Earl of Hadinton.
Earl of Hyndford.
Counteſs Dowager of Hyndford.
Earl of Hopetoun.
Hon. Robert Lindeſay Hamilton of Bourtreehill.
Lord Hailes [Sir David Dalrymple, Bart.] Senator of the College of Juſtice.
Lady Hailes.
Right Hon. Sir W. Hamilton, K.B.
Sir Archibald Hope of Craighall, Bart.
Sir Samuel Hannay of Mochrum, Bart.
Sir John Henderſon of Fordell, Bart.
Sir Robert Herries.
John Hamilton of Bargeny.
Mrs. Hamilton of Bargeny.
John Hamilton of Sundrum, Eſq.
Mrs. Hamilton of Sundrum.
Charles Hamilton, Eſq. Holyroodhouſe.
Gavin Inglis Hamilton of Murdiſton, Eſq. Rome.
Major General Hamilton.
Mrs. Chriſtian Hamilton.
William Hamilton of Wiſhaw, Eſq.
Alexander Hamilton of Grange, Eſq. Advocate.
Gilbert Hamilton, Eſq. Glaſgow.
William Hamilton of Craighlaw, M. D.
Hugh Hamilton of Pinmore, Eſq.
Rev. James Hall of Bogtoun.
Mr. John Hall, Glaſgow.
Alexander Harvey of Broadland. Eſq.
John Hawthorn of Caſtlewig, Eſq.
Andrew Houſton of Jordanhill, Eſq.
William Hannay of Bargally, Eſq.
John Hannay of Ruſco, Eſq.
Johnſton Hannay of Tors, Eſq.
William Hoſier, Eſq. Glaſgow.
Robert Bruce Henderſon of Earlshall, Eſq. Advocate.
Robert Henderſon of Cleughheads, Eſq.

Mr. James Hill, Glaſgow.
Patrick Heron of Heron, M. P.
John Dalrymple Hay of Park, Eſq.
Alexander Hay of Cocklaw, M. D.
Charles Hay, Eſq. Advocate.
James Hopkirk of Dalbeath, Eſq.
Thomas Hopkirk, Eſq. Glaſgow.

Lord Juſtice Clerk.
Sir William Jardine of Applegirth, Bart.
Charles Innes, Eſq. Clerk to the Signet.
John Irving Eſq. London.
Peter Johnſton of Carnſalloch, Eſq.

Earl of Kellie.
Thomas Kennedy of Dunure, Eſq.
William Ker, Eſq. Secretary to the General Poſt Office.
Robert Ker, Eſq. Surgeon.
Mr. James Knox, Greenock.
Patrick Heron of Heron, M. P. *for* the Library of Kirkcudbright.
Mr. Robert Nichol, *for* the Library of Kelſo.

Earl of Lauderdale.
Earl of Leven and Melvile.
Lady Mary Lindeſay.
Benjamin Langlois, Eſq.
John Lowes of Ridleyhall, Eſq. Northumberland.
Robert Langlands, M. D.
Major Logan, W. L. F. Regt.
Capt. Linn, 35th Regt.
Mr. Andrew Laurie.
Robert Lee, Eſq. Greenock.
Mrs. Lockhart of Lee.
Rev. Dr. William Lockhart, Glaſgow.
Rev. John Lockhart Cambuſnethan.
Allan Lockhart of Cleghorn, Eſq.
Capt. William Lockhart of Birkhill.

Duke of Montroſe.
Duke of Montagu.
Earl of Morton.
Earl of Moray.
Earl of Meath.

Earl of Moira.
Lord Viſcount Mountmoris.
Lord Montagu of Boughton.
Hon. William Ramſay Maule of Panmure.
Lord Monboddo [James Burnet, Eſq.] Senator of the College of Juſtice.
Lord Methven [David Smyth, Eſq.] Senator of the College of Juſtice.
Rev. Sir Henry Welwood Moncrieff of Tulliebole, Bart.
Sir William Maxwell of Monreath, Bart.
Sir John Maxwell of Pollock, Bart.
Sir William Maxwell of Springkell, Bart.
Sir Henry Hay Macdougal of Makerſton, Bart.
Lady Miller of Gleenlee.
Dowager Lady Miller of Glenlee.
Mrs. M'Ghie of Balmaghie.
William Macdowall of Garthland, M. P.
Mrs. Macdowall of Caſtleſempill
Mrs. Macdowall of Walkinſhaw
John Roſs Mackie of Polgoun, Eſq.
Allan Maconochie, Eſq. Advocate, Sheriff of Renfrewſhire, Profeſſor of the Law of Nations in the Univerſity of Edinburgh.
Robert Dundas M'Queen, Eſq. younger of Braxfield.
Edward M'Cormick, Eſq. Advoaate, Sheriff of Ayrſhire.
Mr. James Mathie, Glaſgow.
John Menzies of Pitfoddels, Eſq.
Mr. Colin Menzies, Greenock.
Peter Murray, younger of Ochtertyre, Eſq. Advocate.
James Murray, Eſq. Crieff.
John Murray of Murraythwaite, Eſq.
Mungo Murray, Eſq. Iſle of Man.
Col. Hugh Montgomerie of Skelmorlie.
Mrs. Montgomerie, Alnwick Lodge.
Capt. Montgomerie, Guards.
William Montgomerie, M. P. younger of Stanhope.
James Montgomerie, Eſq. Advocate.
Mr. Neil Macbrayne, Glaſgow.
Mr. Robert Macbrayne, Glaſgow.
Mr. Donald Macbrayne, Glaſgow.
James Macrae of Holmains, Eſq.
Bernard Macallum, Eſq.
Thomas Macgrugar, Eſq. Advocate.
John Macmillan, Eſq. Greenock.
Donald Maclauchlan of Maclauhlan, Eſq.
Mr. Ebenezer Milligan, Surgeon, Caſtle Douglas.
Rev. Dugald Macdougal, Lochgoilhead.
Rev. John Macaulay, Claybrook, Leiceſterſhire.
David Martine, Eſq. Painter,
Æneas M'Intoſh of M'Intoſh, Eſq.
Robert M'Intoſh, Eſq. Advocate.
William M'Intoſh of Aberarder, Eſq.
Peter Murdoch, Eſq. Glaſgow.
Colin M'Kenzie, Eſq. Clerk to the Signet.
Mr. John M'George.
Rev. James Stewart Monteath of Cloſeburn.
Major General Norman M'Leod of M'Leod, M. P.
William Haggerſton Conſtable Maxwell of Nithſdale.
David Maxwell of Cardoneſs, Eſq.
John Maxwell of Terraughty, Eſq.
Hugh Maxwell, Eſq. Dumfries
Mr. David Greig, for the Library of Moffat.

Duke of Norfolk, Earl Marſhal of England.
Lord Napier.
Hon. Fletcher Norton, one of the Barons of the Exchequer.
Michael Stewart Nicholſon of Carnock, Eſq.
Mr. William Nicol.

George Oſwald of Scotſtown, Eſq.
Richard Oſwald of Auchincruive, Eſq.
Mrs. Oſwald of Auchincruive.
Mr. Profeſſor Ogilvie, Aberdeen.

Duke of Portland.
Lord Portcheſter.
Lord Preſident of the College of Juſtice.
Lord Polkemmet [William Baillie, Eſq.] Senator of the College of Juſtice.
Sir James Pringle of Stitchel, Bart.
Sir William Pulteney of Weſterhall, Bart.
Miſs Pollock of Pollock.
Mark Pringle, M. P.
Rev. Dr. William Porteous, Glaſgow.
Andrew Plummer of Middleſtead, Eſq. Advocate, Sheriff of Selkirkſhire.
Mr. Profeſſor Playfair.
Mr. George Paton.
Mr. Thomas Pinkerton, London.

Duke of Queenſberry.
Duke of Roxburgh.
Counteſs Dowager of Rothes.
Lord Rivers.
Sir James Riddell of Ardnamurchan, Bart.
James Ritchie of Buſbie, Eſq.
Gavin Ralſton of Ralſton, Eſq.
James Ramſay of Ochtertyre, Eſq.
Mr. James Robb, Glaſgow.
Mr. Andrew Reid, Glaſgow.
Patrick Robertſon, Eſq. Clerk to the Signet.
Mr. William Robertſon, Greenock.
Mr. William Roſe, Leſwalt.
William Reeplie, Eſq. Surgeon, W. L. F. Regt.

Marquis of Stafford.
Earl of Strathmore.
Lord Viſcount Sydney.
Lord Biſhop of Saliſbury.
Lord Saltoun.
Lady Baroneſs Saltoun.
Lord Sempill.
Lord Stonefield [John Campbell, Eſq.] Senator of the College of Juſtice.
Lord Swinton [John Swinton, Eſq.] Senator of the College of Juſtice.

Sir Alex. Stirling of Glorat, Bart.
Sir John Stuart of Caſtlemilk, Bart.
Sir John Sinclair of Ulbſter, Bart.
Mrs. General Stewart.
Andrew Stuart, M. P.
John Shaw Stewart of Greenock, M. P.
Robert Hawthorn Stewart of Phyſgill, Eſq.
Mr. Profeſſor Dugald Stewart.
Mr. Alexander Stewart.
Henry Stewart of Allanton, Eſq.
Charles Sharpe of Hoddam, Eſq.
Adam Smith, LL. D.
Mr. Hay Smith, Haddington.
Francis Strachan, Eſq. Clerk to the Signet.
Mr. John Swanſton, Glaſgow.
George Skene of Skene, Eſq.
Rev. Dr. James Scott, Twyncholm.
Archibald Speirs of Elderſlie, Eſq.
Peter Speirs of Culcreugh, Eſq.
Mr. Robert Speirs, Glaſgow.
Lieut. Col. Spens of Stonlaw.
Dr. James Gilleſpie, Rector, *for* the Univerſity of St. Andrews.
John Davidſon, Eſq. deputy keeper of his Majeſty's Signet, *for* the Society of Writers to the Signet.

Marquis of Tweedale.
Lord Torphichen.
Thomas Thomſon, Eſq. Advocate.
William Trotter, Eſq.
Mr. William Tennent, Greenock.
Mr. Alexander Tait, Greenock.
Theophilus Tyre, Eſq. Lieutenant in the Royal Navy.

Earl of Wemyſs.
Sir John Whiteſoord of Whiteſoord, Bart.
Sir George Warren, K. B.
William Wemyſs of Wemyſs, M. P.
Peter Wright, M. D. Glaſgow.
John Wilſon, Eſq. one of the Town Clerks of Glaſgow.
John White of Bennochie, Eſq. Advocate.
Mr. William White, Greenock.
John Wright, Eſq. Greenock.

Mr. Alexander Wood, Greenock.

The Lord Archbiſhop of York.
James Yeaman of Murie, Eſq.

Mr. Archibald Young, Surgeon, Glaſgow.

Count Zenobio of Venice.

Should the names of any of the Subſcribers be omitted, it is owing to ſome of the Subſcription Papers not having been returned.—As ſeveral names were without any addition, it is hoped the omiſſion of the proper Style will, in ſuch inſtances, be excuſed.

CORRECTIONS.

Page 6. line 12. *for* warded, *read* awarded—P. 24. l. 18., P. 32. l. 15., P. 33. l. 20. *for* Bontainvilliers, &c. *read* Boulainvilliers—P. 34. l. 10. *for* warriors, *read* warriors who fought on horſeback—P. 64. *for* counts, *read* counts of—P. 69. l. 19. *for* giron, *read* a giron—P. 70. l. 17. *for* traverſely, *read* tranſverſely—P. 71. l. 15. *for* lonzengy, *read* lozengy—P. 73. l. 9. *for* Butter, *read* Butler—P. 90. l. 12. *for* powers, *read* proweſs—P. 104. l. 3. *for* Fenvis, *read* Fenris—P. 153. l. 15., P. 187. l. 17. *for* Pilium, *read* Pileum—P. 160. l. 9. *for* dominum, *read* dominium—P. 169. l. 21. *for* Ancora, *read* Ancona—P. 172. l. 9. —the fraternities, or claſſes of Friars, mentioned here, were not properly Monks—P. 185. l. 10. *for* nobles, *read* nobiles—P. 219. l. 9. *for* preventing, *read* perverting.

Page 117. It is erroneouſly taken for granted, from an abridged diſſertation of the Count de Caylus, which ſeems to bear ſuch a meaning, that according to Turpin, Charles the Great had twelve peers. vol. xxiii. Mem. Acad. Inſ. and Bell. Lettr. On conſulting the Romance of Turpin, it does not aſſign twelve peers to Charles; but repreſents, that as Chriſt and his twelve apoſtles, and diſciples, brought the world to receive Chriſtianity, ſo he and his great leaders triumphed over the Saracens, and cauſed them to ſubmit to his government. This paſſage may probably have firſt ſuggeſted the idea of ſtyling twelve particular peers, the twelve Peers of France. —Some obſervations reſpecting the twelve peers occur in Du Cange, Gloſſ. voc. Par.; alſo in Boulainvilliers's Hiſt. France under K. Robert, and in Letter V. on the ancient parliaments.

CONTENTS.

CHAPTER I.

SECT. I.

Page.

INTRODUCTION.—Structure of the Feudal Syſtem.—The Eccleſiaſtical Polity accommodated to the Economy of the Fiefs.—Became a diſtinct Empire, or Species of Dominion, in the Feudal Form; and paramount to the Secular Power.—Knighthood.—Nobility, according to a peculiar Acceptation of the Term, - - - - - 1

SECT. II.

Of Chivalry.—Different Acceptations of that Term, relative to different Periods in the State of Society.—Spirit.—Diſcipline.—Maxims.—Orders of Chivalry, - - - - - - - 21

CHAPTER II.

SECT. I.

Of the Tournaments.—Armorial Enſigns the perſonal Decorations of thoſe who performed at the

Page.

Tournaments. — Received the Names "Arms," and "Coat of Arms," from their immediate Relation to War, and as being exhibited on the Coat, or upper Garment. — The Object. — Regulations. — Materials, and other Peculiarities, whereby Armorial Enſigns are diſtinguiſhed from the ancient Symbols. — Armorial Enſigns proper to the Gothic and Celtic Nations. — Inſtances of the ſimple Ornaments which are ſaid to have decorated the Apparel of the Germans and Gauls, being to this Day employed in Armorial Enſigns in different Parts of Europe. — Of the Armorial Figure of the Croſs, and the other Figures termed "Ordinaries," - - - - - - 41

SECT. II.

Of the Cruſades. — The Uſage of Armorial Enſigns promoted by thoſe Expeditions. — Several Armorial Figures introduced by the Cruſades. — Of various other Armorial Figures, borne in War, and at the Tournaments, - - - - - 78

CHAPTER III.

Of Romance. — Deſcriptive of the Manners of Chivalry. — Its Heroes diſtinguiſhed by Armorial Enſigns, and by the Denomination of Knights-Errant. — Exhibits Inſtances of a Practice whereby Arms have given Riſe to various Surnames. — Introduced Griffins, Dragons, and other fabulous Animals, into Heraldry. — Symbolical Mean-

Page.

ing of thoſe Figures.—Remarks on the hiſtorical Origin of the Arms of particular Families and States, - - - - - - - - 89

CHAPTER IV.

The Form, and various Modes in which Arms are exhibited.—Several Coats of Arms may be borne in the ſame Shield.—The exterior, or concomitant Ornaments attached to Armorial Enſigns.—As, the Helmet—Creſt—Supporters.—A particular Claſs of exterior Ornaments employed to denote ſpecific Orders and Degrees of Dignity.—As, Collars of Knighthood—Mitres—Coronets—Diadems.—Recapitulation and general Obſervations reſpecting the Organic, or Symbolical Part of Heraldry, - - - - - - - 121

CHAPTER V.

Political Department of Heraldry.—Comprehends all the Diſtinctions of Rank belonging to the Feudal Syſtem.—Orders and Gradations of Chivalry in connection with Feudal Tenures.—The Hierarchy, analagous to the different Gradations of Secular Dignity and Power.—Eccleſiaſtical Orders of Chivalry.—Academical Honours.—Enumeration of the Diſtinctions of Chivalry.—Gentlemen—Eſquire—Knight.—General Order of Princes.—Diſtinctions of Rank Characteriſed,

Page.

as Civil—Military—Eccleſiaſtical.—Preſent State and Acceptation of ſome of the Inferior Diſtinctions and Titles derived from Chivalry, 155

CHAPTER VI.

Diſtinctions of Rank inſeparable from the eſtabliſhment of Society.—Neceſſarily reſult from the Poſſeſſion of Property.—From the ſeparate Adminiſtration of the different Branches of Government.—Popular Government.—Its neceſſary Inſtability.—Impoſſible for it to exclude diſtinctions of Rank.—Concluſion.—Recapitulating ſome of the Advantages derived to Society from the Feudal Government, and from the Spirit of Chivalry, 213

APPENDIX.

Of the Diſtinctions of Rank included in the Britiſh Conſtitution.—Of the King.—The Lords Spiritual, or Biſhops.—The Lords Temporal, or Peers.—The Commons, or People.—Severally veſted with legiſlative Power, and certain peculiar Privileges.—Form the general, or leading Diſtinctions which comprehend all Perſons of every Degree whatſoever, - - - - - - 231

PREFACE.

THE following Eſſay to render Heraldry intelligible to readers in general, is attempted on a plan whereby thoſe who are unacquainted with the ſubject, may diſcover, that a thorough knowledge of it is connected with the laws, cuſtoms, and manners of the feudal ages, and might thence be conducive to the farther elucidation of that intereſting period.

THOUGH Heraldry is uſually conſidered as reſtricted to armorial enſigns, and the honours they ſpecifically imply, its object is likewiſe to diſcriminate, characteriſe, and arrange all the diſtinctions of rank reſulting from the feudal ſyſtem.

SHOULD the enſuing obſervations meet with a favourable reception, the author intends to inquire, at greater length, into the political diſtinctions comprehended in the European Governments, whether originating primarily in the nature of ſociety, or more immediately in the conſtitution of the fiefs in chivalry, and in certain arrangements depending on the internal economy of different ſtates.

THE ſeveral branches of the ſubject are diſtinguiſhed by ſo many diviſions, correſponding to the principal eſtabliſhments, uſages, occurrences, and purſuits, with which it is connected. And as a familiar illuſtration of the general deſign may be found in ſuch gradations of rank as have place in the Britiſh Conſtitution, ſome curſory remarks reſpecting that part of the conſtitution are ſubjoined, by way of Appendix. After a ſhort view of

the parliamentary power, and other rights and privileges belonging to the ſeveral conditions or "Eſtates," which in Great Britain and Ireland ſhare in the legiſlature, thoſe Eſtates are reſpectively conſidered as the leading diſtinctions of rank, which include all degrees of perſons in the Britiſh kingdoms.

THE great learning and reſearch hitherto employed to illuſtrate Heraldry, have not ſufficiently ſimplified and familiariſed it; nor were they directly applied to reduce it to any ſyſtem, whereby thoſe unacquainted with the ſubject at large could comprehend either its object or extent, the connection of its ſeveral parts, or its general reference to feudal manners. To many it ſtill ſeems nothing but a frivolous jargon, invented to explain a ſet of whimſical figures, the knowledge of which terminates in diſcovering that certain indi-

viduals claim a right to have animals, trees, roſes, or other particular ornaments depicted on their furniture and equipage. In conſideration, therefore, of the difficulties to be encountered, the preſent eſſay to place ſuch a ſubject in a popular light, may neceſſarily require ſome degree of indulgence.

A SUMMARY VIEW
OF
HERALDRY.

CHAPTER I.

SECT. I.

Introduction.—Structure of the Feudal Syſtem.—The Eccleſiaſtical Polity accommodated to the Economy of the Fiefs.—Became a diſtinct Empire, or Species of Dominion, in the Feudal Form; and paramount to the Secular Power.—Knighthood.—Nobility, according to a peculiar Acceptation of the Term.

THE feudal ages employed heraldry as a medium to diſplay the exploits of chivalry, and to commemorate its triumphs over oppreſſion and violence.

AMIDST the imperfections of an uncultivated eloquence, and a general ignorance of written language, the enſigns of heraldry were peculiarly ſignificant. They addreſſed the imagination by a more direct channel, and in a more ſtriking manner, than words; while, at one glance, they recalled important occurrences in the hiſtory of particular perſons, families, and nations. By their immediate relation to war, and to the diſtinctions of honour ariſing from it, they were extenſively connected, both with the buſineſs and manners of former times. Exhibited on the ſhields and veſtments of warriors, they alſo adorned the moſt ſplendid apparel of peace; and were transferred to more durable materials, to perpetuate the memory of thoſe who bore them. They formed the chief ornaments in the caſtles and palaces of the great; were choſen, by artiſts of various profeſſions, to embelliſh their

reſpective works; were ſet up in courts of judicature, and impreſſed on the public money. Thus, to the utmoſt extent of their application, did armorial emblems and trophies become the ſymbolical language of Europe.

WERE inquiries reſpecting civil dignity to be founded partly on an acquaintance with heraldry, it would obviate the difficulties that occur when they are conducted on legal and political principles only. In ſuch reſearches, politicians, lawyers, and heralds, view the ſubject partially, each in a different light, accordingly as it falls within the ſphere of their reſpective profeſſions.

To render a ſyſtem of heraldry complete, it ought to exhibit the nature, not only of armorial enſigns, and other characteriſtics of rank, but alſo the honorary

diſtinctions to which ſuch characteriſtics refer. Having their origin in the feudal ages, the ſeveral branches of ſuch a ſyſtem might be elucidated, by referring to the political economy and general uſages of thoſe times: And, in the ſame manner, may a like reference be conducive to the ſummary illuſtration at which the following ſketches aim.

After the diſſolution of the Roman power, and amidſt the confuſions of the dark ages, a new principle of ſubordination was introduced by the Goths, and eſtabliſhed throughout all the kingdoms that aroſe on the ruins of the weſtern empire. The territory of every kingdom was formed into diſtricts, uſually known by the general name of baronies; though differing in extent, as well as in the rank and influence they communicated to thoſe who held them. The greater barons were

lords of entire provinces; where they exerciſed the rights, and enjoyed the dignity, attached to ſovereign power. Their provinces were ſub-divided into other fiefs; whoſe poſſeſſors were by the tenure of military ſervice, vaſſals of the baron, and peers of the barony; in like manner as the baron was a vaſſal of the king, and a peer of the kingdom. But the uſage of fiefs varying in different countries, and in the ſame country at different periods, many other tenures ſprang up, beſides thoſe immediately relative to war.

EVEN the leſs conſiderable barons exerciſed a civil and criminal juriſdiction over their lands; and, in common with the greater, ſat in the king's general council, or parliament. In legal proceedings, the juriſdiction of the barons was not abſolute, nor excluſive of the vaſſals them-

ſelves; for theſe formed a jury which judged both of the law and the fact. This important conſtituent of freedom, the poliſhed ſtates of antiquity, with all their refinements, could not reach. The power of the jury, according to the feudal conſtitutions, is ſpecified in the ancient law of Scotland, Quon. Attach. chapter lxvi.; which declares, that the baron [juſticiar], or other judge, though bound to execute their ſentence, was obliged to withdraw from his own court while they warded it.

All ſovereignties, and other poſſeſſions in land, held either of kings or other lords, had the name of fiefs, or feus; and the poſſeſſors, that of vaſſals. This political arrangement, with its laws, cuſtoms, and manners, is termed the feudal ſyſtem. It introduced a ſubordination, in point of rank, even among monarchs, who were re-

cognized as independent. Supreme kings held a rank inferior to the emperor; whoſe dignity was, in a ſtill greater degree, inferior to that of the Roman pontiff.

ONE of the kingdoms, pre-eminent in power, and diſtinguiſhed by the ſplendour of conqueſt, had aſſumed, under Charles the Great, the denomination of the Roman empire; a title, during three foregoing centuries, extinct in the weſt. In this feudal empire, the greater barons were ſtyled princes; and ſome of them elevated even to the ſtate of royalty.

AFTERWARDS aroſe the pontificate, which eclipſed the ſplendour of every ſecular ſtate.

BEFORE the fall of Rome, Chriſtianity was eſtabliſhed by law; and its miniſ-

ters claſſed in a hierarchical order, correſponding to the political gradations of rank, that, in the time of Conſtantine, took place throughout the Roman world. Thoſe eſtabliſhments were not deſtined to periſh with the fabric under which they were reared; but being incorporated with the feudal conſtitutions of the Goths, they became the ſtamina of the papal dominion. The pontificate was an empire in the feudal form, of univerſal power and extent, and of a nature altogether anomalous. In conſequence of the donation of Pepin, king of France, the monarch, formerly a biſhop, had become a ſovereign. This ſtep towards his future pre-eminence was improved by a ſteady and unerring ambition, not depending, like that of common heroes and conquerors, on the fluctuating fate of arms; but ſupported by a claim to divine prerogatives, that the credulity and ignorance of thoſe times ad-

mitted without heſitation, and thus eſtabliſhed a power which none might preſume to controul. As immediate vicegerent of Heaven, the pontiff exerciſed a juriſdiction termed ſpiritual, though, in a great degree, temporal, paramount over the European kingdoms, and even over the empire. Hence were thoſe powerful dominions in ſome meaſure viewed, as though they had been the higher baronies or provinces of the ſacred univerſal monarchy. They were not, indeed, derived from that monarchy; nor did the emperor and the kings owe military ſervice to its head: But they owned his claim to a general and devoted obedience; and performed to him perſonal ſervices, as humble as thoſe which they received at the hands of their own vaſſals.

AMONG the ſubordinate ſovereigns, were vaſſal kings, who held the firſt rank; al-

ſo many dukes, counts, and other lords. Having ſeverally the right of levying war, it was the chief buſineſs of the great fiefs to give energy to their military force.

MANY lords, including ſubordinate kings, chiefly of the ſecondary claſs, were in vaſſalage to others, who had no higher titles than themſelves. Several kings in Ireland were thus vaſſals to the king of England; the king of Man and the Iſles, to the king of Scotland; the king of Majorca, to the king of Arragon. In the ſame manner, were the counts of Joigny, Rethel, Brienne, and others, vaſſals of the count of Champagne; as may be ſeen, together with ſimilar examples, in Du Cange's Obſervations on the Eſtabliſhments of St. Lewis, and in Bruſſel's General Uſage of Fiefs. The vaſſal might even be diſtinguiſhed by a title ſuperior to that of the prince on whom he depended;

as appears in Selden, part i. chapter iii.; where one of the Iriſh reguli is mentioned, who held his kingdom as an arriere fief, in immediate dependence on the earl of Ulſter: And, in the reign of Richard II., all the ſubordinate Iriſh kings were in vaſſalage to Robert de Vere, duke of Ireland.

A TENDENCY to inſpire high ideas of arms, pervaded the laws, cuſtoms, and manners; and was exhibited, even in the appearance of external objects. The palaces or caſtles of the barons, interſperſed throughout the country, gave it a general aſpect of military grandeur. They were conſtructed with an oſtentatious ſtrength and ſumptuouſneſs, at once to beſpeak the power and dignity of the owner, and to menace his enemies with defiance. Eſpecially when improved by the vicinity of lakes and foreſts, the Gothic ſtyle of thoſe edifices, with their battlements and hang-

ing towers, diſplayed a magnificence more ſtriking and impreſſive than the ſplendid elegance of the Grecian. The interior eſtabliſhment of the caſtles exhibited greatneſs in its beſt form, united with courteſy and hoſpitality. Beſides the officers of the court, and the general reſort of connections, a numerous retinue of youth, of both ſexes, children of the ſuperior vaſſals, were in conſtant attendance, to augment the ſtate of the houſehold, and to acquire the accompliſhments conducive to their future fortune.

In imitation of territorial poſſeſſions, ſome great offices, belonging to the courts of princes, were, in many inſtances, converted into hereditary fiefs, and conferred by feudal inveſtiture.

Another ſpecies of dignity, neither territorial, official, nor hereditary, was ſtill

more ſolemnly conferred, by a like form of inveſtiture. This was the honour of knighthood, the higheſt degree that could be obtained in the ſchool of arms. From thoſe knights or chevaliers, the feudal times are ſtyled the ages of chivalry. There were not vacant fiefs, to reward the meritorious, or to gratify the ambition of thoſe that aſpired to eminence: But, by means of the inſtitutions of chivalry, perſonal valour and proweſs opened a ſure path to diſtinction.

THE youth who hoped to attain the rank of knighthood, engaged in a long courſe of diſcipline, to improve their ſtrength, to acquire the addreſs requiſite in martial exerciſes, and to cultivate thoſe ſentiments of generoſity and honour deemed eſſential to the military character. After a noviciate in the capacity of page, they were admitted to the degree

of eſquire; in which character they uſually attached themſelves to ſome favourite knight, and, under his auſpices, ſought to acquire in the field that renown which might entitle them to the firſt honours of chivalry.

THE privileges of knighthood were not local, like thoſe of official and territorial dignity: They were in all places the ſame, and compriſed whatever was due to an aſcertained perſonal merit of the higheſt order. So unbounded a reputation advanced or created the fortune of its poſſeſſors, who were every where careſſed, and their ſervices courted by the greateſt princes. Whoever could attach to himſelf a band of thoſe ſelect warriors, ſtood in no fear of any enemy.

THOUGH the civil and feudal ſyſtems of policy are exceedingly diſſimilar, the

inſtitutions of the latter are confounded with thoſe of the former, by applying to them in common the ſame characteriſtic names. Thus, the Roman equites are ſtyled knights; and the feudal knights, equites. The equites were an order between the patrician and plebeian. Knighthood was an honour conferred equally on kings, princes, and nobility [gentlemen] of every degree. The eſquires, who were perſonal attendants on knights, were themſelves noble, according to the law of chivalry. Knights and prelates could confer knighthood on thoſe who were previouſly noble; while kings and ſovereign princes only, could confer it on others: But, when thus conferred, it was held to include a ſuperior, or complete nobility [nobility of three deſcents].

CONSIDERING the term nobility in its ſecondary acceptation, which refers to the

right of bearing armorial enſigns, all who poſſeſſed this honour could become candidates for the more diſtinguiſhed dignity of knighthood. Perſons of certain deſcriptions were excluded, by their ſituation; ſuch as the ſerfs, or villains, who were ſo far ſlaves, as to be transferable with the ſoil.

To impoſe ſlavery inſtead of death, was a boon of that ſavage ferocity which had inflicted death on thoſe overcome in war: And the feudal government, in common with others, though in violation of the beſt principles of human nature, retained a claſs of men in this ſtate of hopeleſs infelicity. Another claſs, though free, included many who had no means of acquiring thoſe adventitious accompliſhments which ſometimes lead to preferment, where more ſubſtantial qualities might be overlooked.

As, in ordinary caſes, the original acquiſition of nobility was preſumed to be connected with military ſervice, the poſſeſſion of conſiderable property may often have laid a foundation for obtaining this honour. By becoming the vaſſal of ſome great lord, a man of influence might obtain for his children the advantages to be derived from ſuch a connection. The lord could retain them in the character of pages, and eſquires; and afterwards, on the footing of military ſervice, could inveſt them with the enſigns of nobility.

THE "franc-fiefs" only [fiefs ſubjected to military ſervice, and not to taxation] were reckoned noble. Eſpecially during the cruſades, many ſuch fiefs had loſt this character, by being transferred to inhabitants of cities, who were unacquainted with military ſervice. But thoſe new poſſeſſors could, no doubt, ſend their ſons to

the cruſades, or other wars, where they might be promoted to honour.

By the law of chivalry, ſuch as derived nobility from their anceſtors, were more eminently noble than thoſe who had themſelves acquired that diſtinction. But by the common law of England, thoſe claſſes of nobles are not diſtinguiſhed from other freemen, who are accordingly held to be their peers or equals: And none are recogniſed as noble, but the higher nobility, or great barons, who are peers of the realm.

The twenty-third article of the great charter ſo far claſſes freemen with knights, and other nobles, as to declare, that they cannot be amerced, but "ſaving their "contenementum" [horſe and armour, as the term is ſometimes underſtood; but explained by Barrington more fully, and ac-

cording to various acceptations]. Thoſe freemen were not, however, in all reſpects, on a footing with the nobles of chivalry, until entered on the roll of that order, by obtaining the enſigns of nobility; or, by receiving from the ſovereign, either ſuch nobility, or the more eminent dignity of knighthood.

YET, in this country, the influence of manners and ſentiments, derived from the principles of the common law, rendered the difference between freemen of condition, and nobiles, or gentlemen, ſo inconſiderable, that the former, without coats of arms, or any grant of hónour from the ſovereign, did not heſitate to claim the rank of gentlemen, even in the court of chivalry itſelf. This appears, by an incident which occurred in a cauſe between the families of Gray and Haſtings, before the earl-marſhal's court, in M.CCCC.VII.

Selden, part ii. chap. viii., ſtates, that ſeveral of the witneſſes, upon the uſual queſtions being aſked, reſpecting their own rank in life, declared themſelves gentlemen; adding, that they had no coats of arms, and ſpecifying the annual amount of their reſpective fortunes. One of them, however, who claimed the ſame character, declared, that he had no fortune, but what he might derive from his ſervice.

SECT. II.

Of Chivalry.—Different Acceptations of that Term, relative to different Periods in the State of Society. —Spirit.—Diſcipline.—Maxims.—Orders of Chivalry.

THE ſubject of chivalry is ſomewhat obſcured, by inattention to the different periods which mark its hiſtory, and to the different acceptations of which the term is ſuſceptible.

SELDEN, Du Cange, Favin, Blackſtone, referring to the primary knighthood, or public inveſtiture with arms, among the ancient Germans, as ſtated by Tacitus, adduce, from Aimonius, Paris, Mairemonſtier, and other writers, examples of the like knighthood being conferred in ſubſequent times. On Lewis, ſon of Charles

the Great; who, being "ambitious of the "diſtinctions of youth," was, in D.CC.XCI., belted with the ſword, at Ratiſbon: On king Athelſtane, by his grandfather Alfred's veſting him with a purple mantle, a belt adorned with jewels, and a ſword with a golden ſheath: And on Geofrey Plantagenet, at his marriage with the empreſs Matilda, in M.C.XXVII., by his father-in-law, Henry I., king of England.

THE young prince, with five of his companions, about to receive the inveſtiture of knighthood, was apparelled, in the moſt ſplendid habit, by his eſquires; and, being preſented to the king, was armed with a haubert of double mail, gilded ſpurs, a richly-damaſked ſword, a helmet adorned with precious ſtones, and a ſhield charged with golden lions,—the armorial enſigns of Anjou. The like knighthood was conferred on Henry, afterwards Hen-

ry II., by " David, king of Scotland, de-
" livering to him the arms of manhood."

AN enumeration of moſt of the forego-ing, and of other examples, occurs alſo in Stuart's View of Society. Referring to the words of the Roman hiſtorian, that " the firſt honour conferred on the Ger-
" man youth, was the public inveſtiture
" with the ſhield and javeline;" and ad-verting to the obſervation of Cambden, that " thoſe military youths were called,
" in their language, knechts, as they are
" in ours;" the author proceeds to re-mark, that " Hume reaſons hypothetical-
" ly, when he admits not of chivalry in
" the Saxon times." Hume's Second Ap-pendix does, indeed, repreſent chivalry, as though it had been a local ſyſtem, intro-duced into England by the Normans, and totally unknown to their Saxon predeceſ-ſors. The obſervation, that this is HYPO-

THETICAL, does not, however, elucidate the diſtinction between the knighthood of former and of latter ages.

THE knighthood conferred on Lewis the Debonaire, at Ratiſbon, and on Athelſtane, by his grandfather, king Alfred, was the ſame that Tacitus himſelf properly characteriſes, by comparing it to the reception of the Roman toga; which was not a mark of nobility, but a recognition of having attained the ſtate of manhood. In this view, chivalry exiſted from before the time of Tacitus, till about the termination of the Saxon period, that a new era arrived, whence knighthood no longer conſiſted merely in the public inveſtiture with arms, but became a ſpecific dignity.

BONTAINVILLIERS, in his fifth letter on the Ancient Parliaments of France, ſpeaks of the knighthood then introduced, as if

he overlooked, or tacitly diſallowed, the claim of the former to the proper character of chivalry. After exhibiting a deplorable picture of the miſeries of the country at the acceſſion of Hugh Capet, "when the world ſeemed to be juſt come "out of its infancy, and had but newly "quitted the food of acorns and leaves "of trees,"—he proceeds to remark, that "this ignorant ſimplicity, in which the "people appear to have been plunged, "during the four following centuries, had "not even the appearance of virtue: Men "were neither leſs violent in oppreſſing "the weak and miſerable, nor leſs artful "in betraying and over-reaching, than if "their ignorance had been leſs conſpi-"cuous." The diſorders were ſo great, and the ruin ſo univerſal, that good men judged no undertaking could be ſo important, as that of forming aſſociations to ſuppreſs this dreadful licentiouſneſs. Ac-

cordingly, about the year M.XXV., certain prelates, induced by the abounding enormity of the times, entered into an oath, adopted alſo by many of the laity, for procuring peace and juſtice. In purſuance of this object, Haimon, archbiſhop of Bourges, framed a ſyſtem of laws, adapted to the military profeſſion, and univerſally received by that order. Having paſſed in the councils of Bourges, Limoges, and Clermont, they were amplified by the latter; which ordained, that every perſon who was noble, and above twelve years of age, ſhould ſwear to their obſervance, between the hands of his biſhop: And that none ſhould be admitted to do homage for any fief, without renewing this oath: "To defend the Chriſtian religion; "faithfully to practiſe the morals of it; "to defend widows, orphans, and the "weaker ſex; not to make war on ac-"count of goods or effects, but to let ſuch

" diſputes be decided judicially; and to " keep the 'truces of God,' [not to com- " mit hoſtilities during the feaſts and their " eves, nor between Wedneſday evening " and Monday morning, under the penal- " ty of death, or of abandoning Chriſten- " dom]."

" FROM this ſource," ſays the hiſto- rian, " proceed the laws of knighthood, " and the honours attached to the title of " knight:" That is, this oath, in con- nection with certain appropriate honours, including military inveſtiture, came to be reſtricted to ſuch as excelled in perſonal merit, and in the accompliſhments ſuitable to the profeſſion of arms.

HENCE the foundation of that Order in ſociety, known by the general name of Knighthood. But we have not here the entire, nor even the primary, introduction

of the high ſentiments of generoſity and honour, the inviolable friendſhips, the piety, courteſy, and gallantry, which diſtinguiſhed the reign of chivalry. As connected with chivalry, the firſt veſtiges of thoſe maxims and ſentiments may be found in the Edda, or Syſtem of Gothic Mythology, illuſtrated in the "Northern "Antiquities." In the introductory part of the ſecond volume, the gallantry which afterwards made ſo great a figure, is connected with religion; and the rank held by the women, eſtimated by that renown in arms, without which, it was impoſſible to obtain their favour, any more than the countenance of Heaven. Early traces of the inviolable attachment which took place in certain relations, as inſpired by the "ſpirit of chivalry," ſo called in after times, appear in the ninth chapter of the firſt volume. The author repreſents, that "it was not unuſual for the clients

" of a great lord, and all who inliſted
" under a chief for ſome expedition, to
" make a vow, not to ſurvive their com-
" mander; and that private ſoldiers ſome-
" times formed among themſelves a kind
" of confraternity, in which the ſeveral
" members agreed, at the expence of their
" own lives to revenge the death of their
" aſſociates."

THE maxims derived from antiquity, the general ſyſtem of education, the indiſpenſible obligations above recited, and the habits and ſentiments connected with them, concurred in forming the peculiar character of chivalry.

IN thoſe ages, heralds, troubadours, and writers of romance, ſupplied the world with ſuch literature and ſcience as were in requeſt. They all addreſſed themſelves to the imagination; and their common object

was, to diſplay the heroic achievements of the brave, in protecting the defenceleſs, reſcuing the captive, and puniſhing the proudeſt oppreſſors.

With an enthuſiaſm congenial to early life, the youth viewed the emblazoned trophies of the heralds, and liſtened to the ſongs of the troubadours, when celebrating thoſe who had conquered, or glorioufly periſhed for their country. They were thus led to prize fame more than life, and to reckon upon it as a treaſure which no occurrence could impair. To cheriſh their love of glory, compaſſion for the diſtreſſed, and all the nobler ſympathies and affections of human nature, appears to have been the aim, as well as the tendency, of thoſe ſingular uſages of former times. In promoting this, the maxims of the Chriſtian religion, however imperfectly underſtood, had a very conſpicuous ſhare.

" NEITHER the Olympic games, which " humbled the vanquiſhed," ſay the Memoirs of Ancient Chivalry, " the wiſdom " of Greece, nor the policy of Rome, ex- " hibited any ſyſtem more noble, or uſe- " ful for forming brave partizans and de- " fenders of their country. The precepts " of chivalry inſpired the victors at the " tournament with the kindeſt attention, " to ſoften the concern of the vanquiſhed. " They aſcribed their own good fortune " to the fate of arms; and encouraged " thoſe they had overcome, to expect, on " ſome future occaſion, a ſimilar advan- " tage over themſelves. Such was the re- " ſult of examples of humanity, and leſ- " ſons of generoſity, ſo often repeated at " the tournaments, that they were not " forgotten, even amidſt the fury of war. " The knights were compaſſionate after, " as inflexible before, victory."

At the Roman triumphs, philoſophy did not withhold the moſt afflicting aggravations that could heighten the calamity of the vanquiſhed. Captive monarchs, in chains, ſurrounded by their children, had their place in the victor's train, to receive ſtudied inſults, together with the deriſion of the multitude, before they ſuffered death.

By the previous diſcipline, the ſworn obligations, and the appropriate honours, of chivalry, knighthood, in the feudal times, became a ſpecific order of the firſt eminence.

The clergy, as is remarked by Bontainvilliers, having aſſumed the cognizance, and the right of puniſhing the breach of an oath, attributed to themſelves the right of conferring knighthood, on account of

receiving the oath with certain ceremonies, which enhanced the ſplendour of the dignity. " Thence were derived the po-
" liſhed armour [harnois blanc], the gild-
" ed ſpurs, the titles meſſire and mon-
" ſigneur " [ſir, dominus].

THE harnois blanc appears to be the Hauber, or woven coat of mail, which none but knights might wear; as ſtated in Du Cange's obſervations on the hiſtory of St. Lewis, under the word Haubert. It is deſcribed in the Encyclopedie, as a ſleeved coat of mail; " termed HAUBER,
" probably, on account of its being white
" and ſhining, from the poliſh of the
" rings or links [mailles du fer] of which
" it was compoſed."

CONSIDERING knighthood as a diſtinction of rank, the commencement which Boulainvillars has thus aſſigned to it, co-

incides with the obſervations on the origin of ancient chivalry, in vol. xxiii. Mem. Acad. Inſcr. et Belles Lettres. It is here aſſerted, from an examination of the original, in the royal library, that the Romance of Turpin, recording the exploits of Charles the Great, and his heroes, but written two centuries later, ſays nothing whatever reſpecting knighthood, or knights, as diſtinguiſhed from other warriors.

When received on the field of battle, or in other circumſtances where the oath was not adminiſtered, knighthood implied the ſame duties and privileges, as when conferred with all the preſcribed ſolemnities. In ſuch caſes, it was uſually conferred by a ſlight or formal ſtroke of the ſword. But, in certain inſtances, this dignity appears to have been granted in oppoſition to ſome of the foregoing regula-

tions. Joinville relates, that the Turkiſh ſultan, Scecedun, had been made a knight by the emperor, Frederic II.; whoſe armorial enſigns he afterwards bore. Du Cange, in his obſervations on this incident, and Vertot, in the life of the grand-maſter, Arnaud de Comps, advert to a ſimilar occurrence, at the taking of Alexandria, in M.C.LXVII. The young prince, Saladin, being, after a valiant defence, reduced by famine to the neceſſity of ſurrendering the city to Amury, king of Jeruſalem, requeſted, as he marched out at the head of his garriſon, that he might receive the honour of knighthood from the hand of the conſtable, Humfrey de Thoron; with whoſe bravery he was ſo charmed during the ſiege, as to declare him the moſt gallant knight he ever ſaw. Having obtained the king's permiſſion, the conſtable of Jeruſalem conferred on him the ho-

nour of knighthood, with every mark of the higheſt conſideration.

THE ceremony of conferring knighthood by a ſtroke of the ſword, expreſſed more than merely a public inveſtiture with arms: For, ordinarily, the perſon thus honoured had already received arms, in the character of eſquire; a degree in chivalry ſomewhat ſimilar to the ancient knighthood, which had conſiſted in ſuch inveſtiture.

ACCORDING to St. Palayae, the youth, in paſſing from the condition of page to that of eſquire, was preſented at the altar: Whence the prieſt took a ſword and girdle; which, after ſeveral benedictions, he put on the young man; who, from that time, conſtantly wore them. This refers to eſquires in general; who, in the ſtyle

of chivalry, were noble. But, in this country, when the king conferred the degree of eſquire on a perſon not already noble, it was uſual to inveſt him with a ſilver chain or collar; which, with the ſilver ſpurs, diſtinguiſhed eſquires from knights, whoſe collars and ſpurs were of gold. The inveſtiture of eſquires with the collar, may be ſeen in Selden, under that title.

THE term page denoted the youth attending in the courts or houſeholds of the great, previouſly to their inveſtiture with arms; as the title eſquire diſtinguiſhed ſuch as had received this inveſtiture, whether they were, or were not, attendants on knights or lords.

THE more eminent eſquires, ſuch as muſt eventually become knights, appear to have been ſtyled bachelors; a term im-

plying their being qualified to receive the honour of knighthood. Favine, on the "Orders of England," and elſewhere, calls thoſe bachelors, that were elected into ſuch orders, but not inſtalled. The appellation bachelor came to be applied to a particular claſs of knights, in contradiſtinction to ſuch knights as were princes; and to thoſe, who, being great lords, had other knights, and ſoldiers of different ranks, ſerving under their banners, and were themſelves thence ſtyled bannerets. Bruſſel, on Fiefs, under the word bachelor, ſays, the ſimple knights adopted that appellation about the middle of the fourteenth century.

Besides the general diviſion of knights into princes, bannerets, and bachelors, there were inſtituted many fraternities, or ſocial orders of knighthood, variouſly diſtinguiſhed; as, the knights of the Tem-

ple, of the Star, of the Garter. There were alſo, as may be ſeen in St. Palaye, and other writers, many voluntary fraternities, conſiſting ſometimes of two only, who were ſtyled "companions in arms." The devoted attachment of thoſe companions reſembled the well-known inſtance in the Jewiſh hiſtory; with this difference, that the narrative of the latter is a tranſcript of the ſimple energy of nature, not to be equalled in the memoirs of chivalry, nor in the hypothetical repreſentations of the poets.

But the ſpirit of chivalry, however elevated, could not inſpire ignoble minds. Hence, under the maſk of chivalry, the frivolous expoſed their own inſignificance, in the extravagances of knight-errantry. Under the ſame maſk, ſuch as thirſted for plunder, felt, in common with other robbers, a profeſſional contempt of dan-

ger, the only ſpecies of bravery with which they were acquainted. Such were thoſe armed bands, deſcribed by Froiſſart, that, during the captivity of king John, enriched themſelves with the ſpoil of France. Similar ideas of bravery and ſpirit appear to have inſpired certain fraternities of knights, of the "Red Sleeve," of the "Horn," of the "Club;" as mentioned by Putter, on the Germanic Empire, in the reign of Charles IV.

CHAPTER II.

SECT. I.

Of the Tournaments. — Armorial Enſigns the perſonal Decorations of thoſe who performed at the Tournaments.—Received the Names "Arms," and "Coat of Arms," from their immediate Relation to War, and as being exhibited on the Coat, or upper Garment.—The Object.—Regulations.—Materials, and other Peculiarities, whereby Armorial Enſigns are diſtinguiſhed from the ancient Symbols.—Armorial Enſigns proper to the Gothic and Celtic Nations. — Inſtances of the ſimple Ornaments which are ſaid to have decorated the Apparel of the Germans and Gauls, being to this Day employed in Armorial Enſigns in different Parts of Europe. — Of the Armorial Figure of the Croſs, and the other Figures termed "Ordinaries."

THE pre-eminence of knighthood was conſpicuouſly diſplayed at tournaments, the Olympic games of chivalry; though

it was the bearing of armories, or inſignia of nobility, which gave admiſſion to thoſe exerciſes. Their antiquity among the Gothic nations, appears, by the amuſements of the heroes in the palace of Odin. There, according to the twentieth fable of the Edda, they march out of the many hundred gates every day to battle; where ſuch as fall are again reſtored to life; and all return to the palace in the evening, to enjoy the pleaſures of the table. They always fight on horſeback, as none come to this palace on foot. From this, it is to be inferred, as in the notes on the foregoing fable, that tournaments, under ſome form, had been practiſed in the moſt diſtant ages, and by the ſame nations, where arms were received by public inveſtiture.

In the courſe of ſucceſſive regulations, perſons of condition were ſelected for performers, from a principle ſimilar to that

which directs epic and dramatic poets in the choice of their heroes; and alſo, becauſe thoſe in humbler life had not the ſame means of cultivating the accompliſhments, nor appearing with the ſplendour, neceſſary to attract public attention. Perſons of rank were ſtyled noble; and the badges of their nobility were armorial enſigns; at firſt, a ſpecies of decoration employed to embelliſh the apparel and arms of the ſuperior claſs, and more or leſs either ſimple or hieroglyphical, according to the fancy of the wearer.

THE era when thoſe embelliſhments became the appropriate enſigns of honour, has not hitherto been preciſely aſcertained: But it is probable, as remarked in the preface to Edmondſon's Heraldry, that, when fiefs became hereditary, the inſignia under which the vaſſals were led to battle, became diſtinctive badges of he-

reditary honour. It is equally probable, that when tournaments came to be celebrated under ſtatutary regulations, the law which excluded thoſe who could not produce coats of arms in proof of nobility, was one of the firſt. Meneſtrier, in his Treatiſe on Nobleſſe, mentions by name one of the German lords who aſſiſted at a tournament about the middle of the tenth century, the era in which the emperor Henry of Saxony had new-modelled thoſe exerciſes. But the account given by Modius and Favine, of the armorial enſigns of thoſe who attended the tournaments of that period, is to be conſidered as altogether legendary.

As the tournaments advanced towards perfection, heralds attended, to regulate the proceedings, and to inſpect the ſhields of arms, publicly diſplayed on the barriers, on pavilions, and on trees. Who-

ever touched any of thoſe ſhields with his ſpear, challenged the owner to combat; and was himſelf made known, by the exhibition of his own armorial enſigns. When the exerciſes were about to commence, ladies ſometimes led the combatants to the liſts, by a ſilken band, or by a ſilver chain; as in a tournament at St. Denis in M.CCC.LXXXIX., mentioned by Meneſtrier, chapter iv. of the Origin of Armories; and in another, deſcribed by Froiſſart, held at London in the reign of Richard II.

TOGETHER with the diſplay of arms on their coats, and on the capariſons of their horſes, ſuch as enjoyed the dignity of knighthood repaired to the liſts in ſhining armour, with golden ſpurs and ſtirrups, and attended by their eſquires and pages, bearing the lance, ſhield, helmet, and banner. The heralds were habited in ta-

bards, or mantles, adorned with the arms of the prince they ſerved. Thoſe of chief note, who at laſt wore crowns, were ſtyled kings at arms [roy d'armes]; an idiomatical expreſſion, implying ſuperior authority and ſkill in whatever related to armories.

It is repreſented, in the Encyclopedie, that the office of king at arms commenced in the reign of Lewis the Groſs. The apparel aſſigned to thoſe who held this rank, was more magnificent than that of other heralds, and correſponded to the ſtate robes of princes. Such robes of ſtate were worn by Richard I. at his coronation; as deſcribed, from M. Paris, in Favine, on the Orders of England. "Two earls in-"veſted him with the royal cloak, of "crimſon velvet, thickly powdered with "golden leopards," [the arms of Normandy and Aquitaine, now termed lions of England]. The imperial mantle of

Charles the Great, alſo, among the regalia at Nurenberg, is ſaid to be embroidered with eagles, the inſignia of the empire, and bordered with pearls and diamonds.

In the ſecond volume of Neſbit's Heraldry, is deſcribed the ſtate apparel of the king at arms of Scotland; conſiſting of crimſon velvet robes, and a golden crown, in form of the royal diadem. Favine, on the Order of St. Michael, deſcribing the entry of Charles VII. into Paris, relates, that Mon-joye, king at arms, was habited in violet velvet, adorned with golden fleurs de lis, embroidered with pearls.

Heralds were ſacred in their perſons, as being conſtantly employed in negotiating affairs in the camps, and in the courts, of princes. Their tabards, bearing the arms of kings and princes, were open credentials, known and acknowledg-

ed by all, at a time when few, except the clergy, could have underſtood credentials in writing.

THE magnificent array of war was outſhone at the tournaments, by the preſence of kings and queens, amidſt all the ſplendours of their court. This enhanced the honour of victory; where every candidate was alſo noble by birth, or by knighthood received from the ſovereign, adorned with many perſonal accompliſhments, and ſtimulated to excel by all that ambition could promiſe.

ALTHOUGH they fought for honour, and without any animoſity, as it was not diſgraceful to be overcome; yet they charged ſo furiouſly, that their lances often yielded to the ſhock, and flew in pieces againſt their coats of mail. To be diſmounted, or wounded, was not uncommon; and if

even fatal accidents ſometimes happened, it bore no proportion to the advantage derived in battle, from addreſs in thoſe initiatory exerciſes.

To ſuch as were victorious, prizes were awarded by the judges, and preſented by the hands of the ladies; who alſo honoured the combatants, by adorning their helmets with the wreath or chaplet, ſilken drapery, and other appropriate ornaments; and by preſenting them with ribbands, or ſcarfs, of choſen colours, called liveries. Thoſe liveries are the LADIES' FAVOURS, ſpoken of in romance; and appear to have been the origin of the ribbands, which ſtill diſtinguiſh ſo many orders of knighthood.

THE favours, including the prizes, which alſo conſiſted of wreaths and plumes for the helmet, ſcarfs, and bracelets, were

worn at ſucceeding tournaments, and in battle. Many of the greateſt tournaments were held at the marriages of princes. Accordingly, the cuſtom of giving ſuch favours at marriages, continues to the preſent day.

THE enſigns of heraldry, ſo conſpicuous at the tournaments, received the name of armories, or arms, from their immediate relation to war, and as being exhibited on the principal parts of the armour. Beſides adorning the ſhield and helmet, they alſo formed the ornaments of a ſplendid coat, like the Roman tunica palmata, and were ſo worn over the armour. Hence the appellation "coat of arms." Their exhibition in this form was the principal characteriſtic by which one man could be diſtinguiſhed from another, when completely covered with armour, and his face obſcured by the helmet.

SOME of the modes in which armorial enſigns were exhibited, referred to the particular rank or condition of the bearer. They were worn above the helmet, as creſts, by knights, in contradiſtinction to inferior nobles; as appears, by an ancient ceremonial for the tournaments, copied from Colombiere, in the ſeventh diſſertation of Du Cange. If diſplayed on a pennon or flag, rounded or ſplit at the farther end, it denoted the bearer to be a knight-bachelor; if on a banner or flag, of equal breadth throughout, the bearer was either a prince, or a banneret. Thus, alſo, by the pennons or the banners which adorned the turrets of a caſtle, was the rank of the owner announced from afar.

FROM the earlieſt ages, banners, ſhields, and helmets, belonged to the apparatus of war. They likewiſe bore ſymbolical de-

vices, correſponding to thoſe of heraldry, and forming ſignals to call the brave to the purſuit of military fame.

THE ſhields, devices, and mottos, which Æſchylus aſſigns to the warriors againſt Thebes, might almoſt be taken for thoſe, which, in later times, diſtinguiſhed the heroes of chivalry. One bore a dragon; another, a naked man, Prometheus, with a burning torch; a third, a nymph leading a warrior in armour, as if conducting a knight to the tournament. But, notwithſtanding this coincidence, heraldry, when completely eſtabliſhed, differed from all the hieroglyphic ſymbols of antiquity: In its enſigns being granted by public authority; in their conferring hereditarily the privileges of nobility, according to the more extenſive acceptation of that term; and in conſtituting the diſtinctive badges of this nobility.

BESIDES the ſhields that the poets have adorned for their heroes, there were among the Egyptians, Greeks, and Romans, certain appropriate devices, or ſymbols, which diſtinguiſhed communities and ſtates. They uſually conſiſted of the repreſentation of tutelary deities, or of the animals peculiarly dedicated to them; and were thus exhibited, in honour of the deities to which they referred. But, in heraldry, the very ſame figures would refer ſolely to the honour of the perſon, or family, whoſe armorial enſigns they were employed to form.

A FARTHER difference between armories and all other ſymbols or devices, conſiſts in certain regulations reſpecting the manner in which they are repreſented, and the materials whereof they are compoſed.

In heraldry, there are only certain ſpecific "tinctures," or colours, ſo arranged under two claſſes, that, although every coat of arms muſt contain two tinctures at the leaſt, thoſe tinctures cannot be both of the ſame claſs. Of the ſpecific tinctures, yellow and white form the firſt claſs; and are termed METALS, as repreſenting gold and ſilver.

In contradiſtinction to the figures placed upon them, the ſurcoat or tabard, banner, and ſurface of the ſhield, are reſpectively termed the FIELD; becauſe on theſe, as on a field or area, the inſignia of honour were diſplayed in battle.

If the field be of any of the colours, properly ſo called, the figure repreſented on it cannot be of any ſuch colour; but muſt be either metal, or fur; according to

the firſt rule of heraldry; which, to prevent confuſion, prohibits the tinctures called "METAL," from being placed upon metal,—and thoſe termed "COLOUR," from being placed upon colour. Agreeably to this rule, the red croſs of St. George, conjoined, on the union flag, with the white ſaltire, or croſs of St. Andrew, is not placed immediately on the blue banner of Scotland, which forms this flag; for that were to put one colour upon another. It has, therefore, a ſtripe or liſt of white under it; the former banner of England being white [ſilver], the tincture of the ſhield of St. George. Either metal or colour may be placed upon the furs employed in heraldry, as they reſpectively contain one of the tinctures of either claſs. Thus, with a few exceptions, ſuch as that of certain animals, painted ſometimes according to their natural colour, every figure whatſoever, together

with the field on which it is placed, muſt be repreſented by the foregoing appropriate tinctures [metals, colours, furs], otherwiſe it is no coat of arms.

As every known inſtitution or uſage of chivalry ſeems to have been, in a greater or leſs degree, modelled by the church,—it may, perhaps, throw ſome light on the appropriate tinctures of heraldry, to view them in this connection.

From an early period, the church had conſecrated to her own ſacred miniſtrations, and impoſed a ſymbolical meaning on the colours white, red, blue, green, and black. Theſe, with the addition of yellow alone, are the whole colours and metals properly belonging to heraldry. They do not, of themſelves, bear any ſymbolical meaning in heraldry; except, perhaps, that, in thoſe allegoriſing times,

the metals gold and ſilver might have been thought to repreſent the eccleſiaſtical eſtate, and the other colours the laity. If ſo, this would account for the rule by which both metal and colour are made eſſential to a coat of arms; in as much as the ſworn purpoſe of chivalry was the defence of the church, and of all the laity, whom duty, affection, generoſity, humanity, or gratitude, required to defend, provided they were not at enmity with the church. At leaſt, the ſelection of certain tinctures, ſo much the ſame with thoſe ſelected by the church, and the employing ſuch furs only, as were, either naturally or dyed, of ſuch colours, may indicate, that the latter practice had ſome reference to the former.

On ſolemn occaſions, eſpecially thoſe connected with arms, the ſame tinctures were, no doubt, employed for ſplendour,

previouſly to the interference of any particular inſtitution, reſtricting them to a certain number. Moſt of the tinctures and furs, as is remarked in the firſt diſſertation of Du Cange, are found in the habits of the princes and knights of the firſt cruſade, when preſenting themſelves before the emperor Alexis Comnenus; and in the ſumptuary ordinances of Richard, and Philip Auguſtus, during the ſecond.

It was underſtood, at this period, what tinctures were appropriated in heraldry: For Meneſtrier relates, in chap. iv. of the Origin of Armories, that, when Pope Innocent the Third gave abſolution to Godon of Ravenſpurg, and Henry of Falkenberg, who had killed Conrade, biſhop of Wirtſburg, he preſcribed, as a penance, their fighting againſt the Saracens, and never appearing in the furs, ermine, vair, or any other colour worn at the tourna-

ments. The colours, in armories, were thoſe worn at tournaments; as none, but ſuch as wore coats of arms, could bear a part in thoſe exerciſes.

ERMINE and vair are reckoned among the tinctures; two of which are included in each of them. The former is white, artificially ſpotted with black; and derives its name from Armenia, the country whence it was brought. The latter is chequered, or compoſed of ſmall ſkins, or pieces, nearly in the form of bells, blue and white alternately; and thence termed vair [varied]. Books of heraldry mention, as tinctures, purple, orange, blood-colour, and certain uncommon furs; but thoſe are ſeldom employed in armories.

IT is ſtated, on the ſubject of heraldry, chiefly from Meneſtrier and Du Cange, in

the eighth volume of the book "Monde "Primitif," that the terms GULES, AZURE, SINOPLE [VERT], SABLE, which denote the tinctures RED, BLUE, GREEN, BLACK, are, with ſmall variation, the oriental names of thoſe colours. The names of the other tinctures, OR [GOLD], ARGENT [SILVER], with almoſt the whole phraſeology of heraldry, are French.

S. PETRA SANCTA, an Italian herald, about two centuries ago, is ſaid to have been the firſt who thought of expreſſing the tinctures by lines and points. Red is repreſented by perpendicular, blue by horizontal, green by diagonal, black by croſs lines. Gold is repreſented by ſmall points, ſilver by a blank ſurface. Thus may the ſeveral tinctures be expreſſed on ſtone, or any ſuch ſubſtance, without employing any colour whatſoever.

In the firſt diſſertation of Du Cange, the tinctures of Heraldry are conſidered as referring to the gold and ſilver tiſſue, and the furs of various colours which uſually compoſed the ſurcoats of arms worn at the tournaments. While the placing armorial ornaments of metal [tiſſue] only upon colour [furs of certain colours], and thoſe of colour only upon metal, is ſaid to have been originally directed with a view to give every combination of armorial tinctures a proper contraſt.

Besides the various devices on helmets, ſhields, and banners, common to early times, other prototypes of heraldry are found among the nations where it originated.

The tabard or coat of arms itſelf, appears to be only a continuation of the ancient German ſagum, a ſimple cloak of

the ſkin of a wild beaſt, at firſt the ſole dreſs of nations living in foreſts. The ſagum was gradually improved by ſpots, or ornaments of different furs, and otherwiſe adorned according to the fancy of thoſe rude and diſtant ages. The "coat of "arms" was, as Du Cange, in his firſt diſſertation expreſſes it, "the ordinary dreſs "of the ancient Gauls, by them termed "ſagum, whence the French derive their "word ſaye, ſayon," [coat].

CLUVERIUS, book i. chap. xvi. and xliv. deſcribes at large the different forms and ornaments of the ſagum worn by the Germans, repreſenting, that it was a ſort of cloak claſped before, adorned with ſtreaks and chequers of various colours, ſometimes even of ſilver and gold. He alſo, in ſome degree, adverts to thoſe ſimple decorations, as forming the firſt armorial enſigns. The invention, however, of the

chequer, conſidered as a ſpecies of ornament, is, by Pliny, when ſpeaking of the texture of cloth of gold, expreſsly aſcribed to the Gauls.

WHEN the above cloak, or ſagum, became a coat of arms, the ſame ſtripes and chequers were retained, and with other acquired embelliſhments, were converted into the permanent inſignia of families, and ſovereign ſtates.

A HABIT adorned with chequers, ſimilar to thoſe mentioned by Pliny, is at this day worn as the national dreſs in that part of North Britain where the Celtic language prevails.

ARMORIAL enſigns abound with different chequers, correſponding to the ornaments of the ſagum. Among thoſe, the chequers in the arms of Croatia, and of the ancient

kings of Soiſſons, with the counts Vermandois and Dreux, are in the common form; in the arms of Monaco, each of them has an angle pointing upwards; and in thoſe of Bavaria, each has one of the angles pointing diagonally. Such chequers compoſe an incredible number of armories throughout the ſeveral kingdoms of Europe.

SEVERAL different armorial figures are frequently ſo arranged as to become a ſpecies of chequer; particularly, GIRONS or triangular ſpots; rhombular figures, termed LOZENGES; if narrow, FUSILS, the arms of the ancient kings of Aquitane; and if pierced like the meſh of a net, MASCLES. An early inſtance of the maſcle occurs in Ciaconius in the "Inſignia Pia" of Pope Paſcal II. The ſtripes of the ſagum ſeem, in ſome inſtances, to have been retained in habits as well as in armories.

FAVIN, from the Monk of St. Gall, deſcribes the Franks as ſtruck with the gay appearance of the ſaga ſtriped of various colours, worn by the Gauls; and aſſuming the ſame habit, inſtead of their own long mantles; though thoſe laſt were reſumed under Charles the Great. He repreſents knights as anciently habited at their creation, in a "coat of arms" ſtriped with their liveries, ſimilar to thoſe formerly worn by the Gauls: And deſcribes minutely the "cloak of honour" [the above long mantle] with which they were alſo adorned, "of like faſhion with thoſe of "kings and dukes."

THE robes of the Britiſh peers correſpond, in point of form, to his deſcription of the latter, and, in reſpect of ornament, to that of the former; on the upper part of them, the ſcarlet ground being ſtriped

alternately with gold and miniver [white fur].

FROISSART relates, that robes of the above deſcription were worn by the peers four centuries ago, at the coronation of Henry the Fourth.

AMONG the ſovereign ſtates whoſe armorial enſigns are formed of ſuch ſtripes, are Cyprus, Hungary, Saxony, Auſtraſia, Burgandy, Arragon, and Germany under the deſcendants of Lewis the Debonaire. The private families who bear armories ſo formed are innumerable.

As in Architecture certain ORDERS, or peculiar modes of decoration occur more frequently than other ornaments, ſo, in heraldry, a certain claſs of figures predominates, one or other of which, or ſome re-

ference to it, is found in almoſt all the armorial enſigns in Europe. They are termed "HONOURABLE ORDINARIES," not that they are more honourable badges than other figures; but becauſe ordinarily, or more generally than others, employed in forming the inſignia of honour. They are eight in number, and may be deſcribed as follows:

A SINGLE ſtripe placed perpendicularly in the centre of the ſhield, banner, or ſurcoat, is termed a PALE; if placed in the centre horizontally, it is a FESS; if placed in the upper part of the ſhield horizontally, it is called a CHIEF. If the ſame ſtripe be placed diagonally, from right to left, it is termed a BEND-DEXTER; if diagonally, from left to right, it is a BEND-SINISTER. When two ſuch diagonal ſtripes [a bend-dexter and ſiniſter] are drawn from the oppoſite

ſides of the baſe, or lower part of the ſhield, banner, or ſurcoat, till they meet in the centre, it forms a figure like the letter V. inverted, and is termed a CHEVERON, A. The arms of Namure and many others, are ſtriped in this form ⩓, being compoſed of one, two, or more cheverons reſpectively.

To form a coat of arms of one ſtripe inſtead of many, was obviouſly a ſubſequent practice, yet it occaſioned a plurality of ſtripes in armorial enſigns, to be conſidered as derived from the ſingle figures termed ordinaries, and diſtinguiſhed them by names implying ſuch derivation: As, CHEVRONELS [ſmall cheverons], BENDLETS, PALLETS. In addition to the chief, feſs, pale, bend, and cheveron, two CROSSES are included among the ordinaries. The one is in the common form +, compoſed of the pale and feſs; the other in form of the

letter X, compoſed of the bend-dexter and ſiniſter, and is termed a SALTIRE.

ANOTHER claſs of figures conſidered as ordinaries, or "SUB-ORDINARIES," have alſo, with a few exceptions, a relation to the CROSS. They may be arranged as follows: I. The QUARTER. Were the ſhield divided into four equal parts, by ſuppoſed lines, in the form of a croſs, the upper diviſion on the right would, if painted of a different colour from the reſt of the ſhield, form a quarter. II. The CANTON. It is of the ſame form and poſition with the quarter, but of a ſmaller ſize, being only a third part of the chief. III. The GIRON. When the ſhield is divided by lines, in the form of the croſs, and of the ſaltire, it contains eight triangular figures of unequal ſides, each of which figures is giron. One or more of thoſe figures, to the number of

twelve or ſixteen, may be placed in the ſame ſhield; and they muſt be of at leaſt two tinctures alternately. IV. The PILE. This is a triangular figure, reſembling the giron, but having two of its ſides equal, and is ſuppoſed to repreſent a paſſion-nail of the croſs. When one or more piles form a coat of arms, they are uſually placed with the broad end at the top of the ſhield; but, in ſome inſtances, they are placed horizontally. V. The PAIRLE. It is a ſort of croſs reſembling the letter Y. VI. The FRET. Were a ſquare frame, with one of its angles pointing upwards, laid upon a ſaltire, the figure ſo formed would be a fret. By placing more than two poles traverſely on the frame, it becomes a kind of lattice, and is termed FRETTY. VII. The BORDER. This, as its name imports, is placed round the extremities of the ſhield. VIII. The ORLE. It

is an inner border, which does not touch the extremities of the ſhield. IX. The TRESSURE. This is a diminutive of the orle, being narrower. There is, in the royal arms of Scotland, a double treſſure, ornamented with fleurs de lis, in memory of ancient alliance with France. X. The FLANCH. This figure reſembles the ſegment of a large circle, placed on the ſides of the ſhield, the projecting ſides of the ſegment inward. XI. The LOZENGE. It is a ſolid ſquare figure, with one of its angles pointing upwards. When the ſhield is filled with lozenges, they are of two tinctures alternately, and termed LONZENGY. XII. The MASCLE. This is a ſquare Frame, of the ſame figure and poſition with the lozenge.

THE ordinaries and their diminutives being bounded by ſtraight lines, admit of

certain alterations in thoſe lines, which, without materially affecting either the form or dimenſions of the figures, ſerve to diſtinguiſh different families.

When a croſs, a pale, a cheveron, or other figure, has its ſides like the edge of a ſaw, it is ſaid to be INDENTED. When the ſcallops are ſmall, ſemicircular, and the points outwards, it is ſaid to be INGRAILED. When the points are turned inward, and the ſemicircles outward, it is ſaid to be INVECKED. When a figure is bounded by an undulating line, it is termed WAVED, or WAVY, as repreſenting the waves of the ſea. When the waves are deeper, and more curved, it is called NEBULE, as repreſenting clouds. When the inequalities on the edge of any figure repreſent the battlements of a caſtle, it is ſaid to be EMBATTLED.

SOMETIMES the ſhield is divided in pale, in feſs, in bend, in cheveron, by lines indented, ingrailed, invecked, waved, nebuled, or embattled.

AT a period ſo early as the beginning of the fourth century, the Eagle diſplayed on the Imperial ſtandard of Rome, had given place to the Labarum, or banner of the croſs. The labarum is deſcribed in Butter's Lives of the Saints, as a croſs plated with gold, having ſuſpended from the traverſe beam a purple veil, on which were repreſented the emperor and his children. The pole, or ſtaff, was enſigned on the top with a golden chaplet, adorned with jewels, encircling a Greek monagram in this form ☧, and ſometimes thus ⸿, as in Gibbon's Hiſtory of the Empire. It was expreſſive at once of the figure of the croſs, and the initial letters of the name of Chriſt. The emperor Conſtantine alſo

bore the monagram on his helmet, and cauſed it to be repreſented in the ſhields of his ſoldiers.

REFERRING to Euſebius, and to ancient medals, reſpecting the labarum, various authorities are adduced to ſhow that the croſs was repreſented on the tombs of the primitive Chriſtians: And that even the monagram was in uſe long before the time of Conſtantine, being engraved on the tombs of St. Laurence, and many other martyrs.

THE empreſs Helena, during her pilgrimage at Jeruſalem, in CCC.XXVI., is ſaid to have diſcovered the true croſs, and to have "depoſited the ſeveral parts of it at Jeru-"ſalem, Conſtantinople, and Rome." In DC.XXIX., the emperor Heraclius obtained from the king of Perſia that portion of the croſs which had been carried away from

Jeruſalem. It is ſpoken of in the plural number, being called "the pieces of the wood of the croſs;" and St. Cyril is quoted to ſhow, that, "twenty-five years after "the diſcovery by the empreſs, pieces of "the croſs were diſperſed all over the "earth."

THE armorial figures termed ordinaries, ſeem to have been formed reſpectively of different combinations of ſtripes, and of ſingle ſtripes, placed in certain preſcribed directions, in imitation of the croſs; and of the ſeveral parts of the croſs above mentioned. That the principal ordinaries are all derived from the croſs, appears extremely likely, from their form; and is expreſſed as the opinion of Niſbet, where he treats of thoſe figures. Whether the formation of the ordinaries was previous, or ſubſequent to the eſtabliſhment of he-

raldry as a ſyſtem, it is obvious, that all of them are exhibited in the conjoined cyphers, or monagrams of the labarum ☧.

By the figures of St. Chryſoſtom, and ſome of his cotemporaries, in the Bolandiſts Lives, it appears, that ſacerdotal veſtments were variouſly decorated with a profuſion of croſſes, at that period when the croſs was firſt diſplayed on the ſhields and banners of the Imperial armies. Under the word Pallium, Chambers ſtates, from Tertullian, that, in the primitive times, even the laity, who were Chriſtians, had their mantles adorned with a like variety of croſſes.

Thus, in common with many other armorial figures, was the croſs employed in perſonal decoration, and in the diſplay of military grandeur, before the era of he-

raldry, when it became ſpecifically appropriated to thoſe purpoſes, as a diſtinctive badge of nobility.

SECT. II.

Of the Cruſades.—The Uſage of Armorial Enſigns promoted by thoſe Expeditions.—Several Armorial Figures introduced by the Cruſades.—Of various other Armorial Figures, borne in War, and at the Tournaments.

IN the eleventh, twelfth, and thirteenth centuries, the croſs became the moſt diſtinguiſhed of all armorial enſigns, by means of the cruſades, which alſo greatly promoted the general uſage of armories. Here arms ſerved to point out the birth and rank of the illuſtrious perſons, who, from every quarter of Europe, aſſembled, in pilgrimage, to viſit the holy places, and to reſcue them from the power of the Infidels. This univerſal zeal broke forth at the requiſition of the church, who promiſed to reward it, in the preſent world,

with pardon of ſin, and, in the next, with endleſs felicity. Even kings liſtened to the call, and laid aſide their ſceptres, to receive the ſtaff and baſket.

ACCORDING to Vertot, book i. of the Hiſtory of the Knights of Malta, the Turks, who had wreſted Judea from the Saracens, treated the Chriſtian pilgrims with ſuch rigour, that many of them periſhed at the gates of Jeruſalem, without being permitted to ſee the ſepulchre; becauſe they could not diſcharge the exceſſive tribute now impoſed on them. This inſpired Europe with the reſolution finally determined on in the council of Clermont, to recover the Holy Land by force of arms.

As every individual engaged in the cruſades, bore upon his clothes the figure of the croſs, it became neceſſary to diſtin-

guiſh the ſeveral diviſions of the army in various ways; particularly, by the different forms and colours of their reſpective croſſes.

HENCE is the figure of the croſs, under ſome of its forms, in ſo incredible a number of armories.

SEVERAL armorial figures, bearing no reſemblance to the croſs, were alſo introduced into heraldry by the cruſades: PASSION-NAILS of the croſs, PALMER-STAVES and SCRIPS, ESCALLOP-SHELLS, CUSHEONS, CRESCENTS, WATER-BOUGETS, and BESANTS.

BY carrying palms, in token of having overcome the dangers oppoſed to the performing of their vows, the pilgrims from the Holy Land were termed palmers: Hence palmer-ſcrips and ſtaves. Princes, and perſons of diſtinction, who formally

aſſumed the croſs, previous to the expeditions, were at the ſame time inveſted with the ſtaff of pilgrimage, and ſometimes with a baſket, inſtead of the ſcrip or bag.

UNDER the article "Scarf," in Menard's obſervations on the hiſtory of St. Lewis, is remarked, that the Roman ritual ſtill retains the benedictions employed at the inveſtitures for the cruſades. "Staves and "little baſkets were bleſſed by a new rite." Inſtances, alſo, are adduced, of the ſon of Lewis the Groſs receiving the pilgrim's ſtaff at St. Dennis; of Philip Auguſtus receiving a baſket, and Richard I. a ſcrip, together with the ſtaff, from the reſpective archbiſhops of Rheims and Tours.

THE ESCALLOP or cockle-ſhell was affixed to the hats and cloaks of the pilgrims in Spain; which, as Vertot remarks, was, ſince the invaſion of the Saracens, become

the theatre of a continual cruſade; where the braveſt of the European nobility ordinarily repaired, to make their firſt eſſay in arms. Like the pontifical uſage of ſealing with the fiſherman's ring, it was probably in alluſion to the former occupation of the apoſtles, that ſuch as went in pilgrimage to the ſhrine of St. Peter at Rome, or to that of St. James at Compoſtella, were diſtinguiſhed by eſcallop-ſhells.

CUSHIONS, diſtinctive characteriſtics of eaſtern manners and luxury; of ſuch account, as to have place in Mahomet's paradiſe. They appear to be borne in heraldry, as trophies ſelected from the ſpoils of the Infidels.

"WATER-BUDGETS," leathern veſſels for ſupplying armies with water in the eaſtern deſerts.

CRESCENTS [half-moons], the prevailing badges among the followers of Mahomet; as croſſes, among the Chriſtians, were aſſumed in armories, as general emblems of victory over the Saracens. Whitaker, in chap. iv. ſect. iv. of his Treatiſe on Arianiſm, deduces Mahomet's appropriation of the creſcent, from its having been formerly employed by the Arabians, as the ſymbol of their goddeſs Urania, or Venus. He likewiſe conſiders a head with a creſcent, which was marked on the black ſtone in the temple of Mecca, as a deciſive proof, that this ſtone had been originally a repreſentation of the goddeſs.

BESANTS, money ſtruck at Byzantium [Conſtantinople]. Though properly of gold, they are repreſented of all colours; and appear in heraldry, for the ranſom of VANQUISHED KNIGHTS, and CITIES REDEEMED FROM PLUNDER.

VARIOUS armorial figures, ſuch as the following, frequently occur in heraldry, and may be conſidered as forming a ſeparate and miſcellaneous claſs.

GARBS [corn-ſheaves], fiſhes, trees, wild beaſts, and birds of prey, or the heads of thoſe animals, were ſometimes reſpectively aſſumed in armories, for the poſſeſſion of fertile territories, and of ſuch as abounded in rivers, lakes, and foreſts. The heads of ſtags and wild boars ſometimes refer to the chaſe. Favine relates, that they were preſented from all parts of Gaul, in the temple of Diana, at Auxerre. But though the heads of lions, bears, and wild boars, as they are repreſented in heraldry, cut or torn off, might, in certain caſes, denote the having killed ſome of thoſe animals, they are, in other inſtances, to be underſtood allegorically, as trophies of victory

over OPPRESSORS and RAVENOUS DESTROYERS of MANKIND.

ROSES and ſtars were employed as military ornaments in diſtant periods and nations. Stars adorned the ſhield of one of the heroes that aſſailed Thebes; and Erminſull, the Mars of the Gauls and Germans, was repreſented holding a banner with a roſe.

CASTLES were emblematical of ſtrength; ſhips, of maritime poſſeſſions. Caſtles and ſhips were alſo frequently borne on a feudal account: The former, to denote, that the bearer was, by tenure, obliged to defend ſome caſtle for his lord; the latter, that he was obliged to furniſh a ſhip or galley.

ROSES, alſo, were ſometimes borne for a ſimilar reaſon; ſome feudal tenures re-

quiring only ſo ſlight an acknowledgment, as the delivery of a roſe.

MILITARY inſtruments and utenſils were ſometimes borne, on account of feudal tenures; but more frequently, as commemorative of ſignal feats of war. They conſiſt of portculliſes, a ſort of great iron harrows, hung over the gates of caſtles and cities, and let down, to keep out the enemy; battering-rams; ſpear-reſts, attached to the coat of mail, to keep the butt end of the ſpear ſteady during the charge; ſhields, helmets, gauntlets, banners, ſwords, ſpears, arrows; together with the heads of arrows, darts, and ſpears; buckles, for holding together the ſeveral parts of the armour, and thence conſidered in heraldry as emblems of juriſdiction; moletts, or ſpur-revels, the principal part of the ſpur—a particular emblem of chivalry.

BILLETTS, oblong figures, like bricks; ſaid, by Meneſtrier, chap. xxii. of the Origin of Armories, to repreſent pieces of golden or ſilver tiſſue, or other ornament, placed at intervals on the ancient habits [coats of arms].

MANCHES, antique looſe ſleeves, refer to the tournaments. The manch was a diſtinguiſhed "Favour," beſtowed on ſome knights; being part of the dreſs of the lady, or princeſs, who preſented it. Such trophies, with many others in heraldry, have likewiſe been acquired by victory in battle over thoſe who bore them.

IN the "BOOK OF ST. ALBANS," an ancient inſtitute of heraldry, appended to Mr. Dallaway's learned and elegant work on the Origin and Progreſs of Heraldry in England, are ſtated, p. lxxiii., the ſeveral ways in which a man may acquire nobili-

ty [become a gentleman]. " A yoman " criſtenyd, yif he kyll a gentylman" [in war], ſhall wear his armories; " yif he " kill a Sarſyn, he may were the Sarſyin's " cotarmure" [device, or other ornamental badge whatſoever]. This appears to have been a common mode of obtaining armories in all the cruſades. Favine, on the Teutonic Order, ſays, that the king and people of Lithuania, with all the " Idolaters and Pagans" of Tartary and Livonia, were denominated SARACENS.

CHAPTER III.

Of Romance.—Deſcriptive of the Manners of Chivalry.—Its Heroes diſtinguiſhed by Armorial Enſigns, and by the Denomination of Knights-Errant.—Exhibits Inſtances of a Practice whereby Arms have given Riſe to various Surnames.—Introduced Griffins, Dragons, and other fabulous Animals, into Heraldry.—Symbolical Meaning of thoſe Figures.—Remarks on the hiſtorical Origin of the Arms of particular Families and States.

ROMANCE exhibits the manners and ſpirit of chivalry, as the Iliad and Odyſſy diſcover thoſe of the heroic ages of Greece. The heroes of romance were characteriſed individually, by their reſpective titles of chivalry, and the blazon or deſcription of their armorial enſigns: A practice, in like manner adopted in hiſtory; as appears by Joinville, Froiſſart, and other writers of thoſe times. In reference

to their general profeſſion, they were ſtyled "KNIGHTS-ERRANT," or knights employed in ſearch of arduous undertakings; who not only triumphed over lawleſs force, but even braved the infernal power of magic, to releaſe from captivity the innocent victims it had inthralled.

WHEN Chriſtianity baniſhed Odin, Thor, Frea, and the other gods and goddeſſes, who held ſupreme dominion over the Gothic world, the Romancers, anxious to diſplay the marvellous powers of their heroes, the knights-errant, retained all the GIANTS, ENCHANTERS, FAIRIES, and DWARFS; together with many HIDEOUS SERPENTS, DRAGONS, GRIFFINS, and other FORMIDABLE MONSTERS.

IT is impoſſible to deſcribe the complicated diſtreſs in which this involved the fairer part of the creation; of which, ma-

ny were ſhut up in enchanted caſtles, belonging to ſorcerers, and guarded by one or more of thoſe furious dwarfs, giants, griffins, or dragons. But they were delivered by the aſtoniſhing achievements of the knights, and their ſufferings in ſome meaſure compenſated by the conſtant adoration of thoſe conquerors; to whom, alſo, heraldry is indebted for the many trophies it obtained by this hazardous warfare.

As often, therefore, as heraldry exhibits DRAGONS, GRIFFINS, WIVERNS, and TIGERS or WOLVES, which, like the wolf, ſprung from LOKE, chief of the EVIL GENII, have flames of fire iſſuing out of their mouths, ears, and noſtrils, their appearance ſufficiently beſpeaks the region of which they are indigenous.

HERALDRY employs form and colour, to heighten the repreſentations of romance,

like the ſcenery and exhibitions of the drama.

DURING the reign of chivalry, attendants at the tournament, watching the pendent ſhields, to ſee who ſhould give the challenge, by touching them with a ſpear, or other weapon, appeared, according to Meneſtrier, under the form of griffins, tigers, bears, and lions; others repreſented dwarfs, ſavages, and giants. Hence were ſo many of that claſs of armorial figures termed SUPPORTERS, ſelected from the machinery of romance.

WHEN romance had borrowed from the Gothic mythology many monſters, of unparalleled form, and inſpired with the ſpirit of demons, it found no difficulty in procuring others of ſimilar deſcription: And the whole were directed by the giants, dwarfs, and other enchanters; who

could at pleaſure metamorphoſe themſelves, and ſometimes others alſo, into any form neceſſary for the better carrying on of their deſigns.

FROISSART gravely ſpeaks of a lord, who, under the form of a bear, had been killed by Sir Peter of Bearn, brother to the count of Foix; and illuſtrates the fact by what befel Acteon; "a knight," who, he ſays, was turned into a ſtag. He likewiſe mentions, by name, a ſpirit that ſerved the lord of Coraſſe, and aſſumed occaſionally a diverſity of forms.

THIS ſhows, from no vulgar authority, the power of enchantment, ſo late as the beginning of the fifteenth century. Froiſſart was familiar with the firſt characters on the theatre of Europe, which he drew from the life with a prompt and artleſs energy.

So greatly in requeſt were miracles of all ſorts, that the marvellous, in its utmoſt efforts to amuſe or aſtoniſh, could ſcarcely go beyond the bounds of credibility. Thence were many of the legendary occurrences of romance received according to their literal acceptation, without any modification, or any allegorical reference whatſoever. It is repreſented, in the admired Letters on Chivalry and Romance, letter x., that, in " ſuch deſcriptions, not " hiſtorical, but only poetical truth is to " be looked for; which, to adopt the lan- " guage of Hobbes, is ſomething much " beyond the actual bounds, and only " within the conceived poſſibility of na- " ture. The more creative poetry, ad- " dreſſing itſelf principally to the imagi- " nation, a young and credulous faculty, " which loves to be deceived, has no need " to obſerve thoſe cautious rules of credi- " bility, ſo neceſſary to be followed, when

" it is the object to reach the heart, not " through the imagination, but through " the paſſions. The reaſon is; in the lat- " ter caſe, we muſt firſt believe, before we " can be affected."

To ſuch as ſought for an allegorical meaning, the ſame ſpecies of allegory might, according to circumſtances, require different explanations. Sometimes fierce ſavages, giants, griffins, ſerpents, dragons, did not appear in their own right only, but were underſtood to indicate men of a ferocious and brutal nature; and, on other occaſions, they referred merely to inanimate objects.

To allegoriſe too minutely the machinery of romance, is to diſſolve the charm that aſtoniſhes and captivates; although, in certain inſtances, they may be ſuſceptible of allegorical illuſtration.

THE fourth letter on Chivalry repreſents "oppreſſive feudal lords, who had "caſtles, and inferior imitators of their "violence, who had only lurking-places, "as the giants and ſavages of romance: "The firſt, ſo called for their power; the "laſt, for their brutality."

ACCORDING to Mallet, in the ninth chapter of the Northern Antiquities, "The "thick misſhapen walls winding round a "rude fortreſs, on the ſummit of a rock, "were often called by a name ſignifying "SERPENT, or DRAGON. Women of diſ-"tinction were commonly placed in ſuch "caſtles, for ſecurity. Thence the roman-"cers invented ſo many fables, concern-"ing princeſſes of great beauty, guarded "by dragons, and afterwards delivered by "young heroes, who could not achieve "their reſcue, till they had overcome "thoſe terrible guards."

WITHOUT attempting to purſue the verſatility of poetical imagination, through the various ſcenes in which it may have placed, or after the forms it may have impoſed on ſuch machinery, there is undoubtedly one other general view, under which they appear equally in heraldry, and in romance. When an enemy was ſubdued or ſlain, who bore on his ſhield a DRAGON, a GRIFFIN, a WOLF, or a BEAR, the narrative of the occurrence often ſtated, that a dragon, wolf, or bear, had been killed: And one or other of thoſe, or, perhaps, the head only, was ſometimes exhibited on the ſhield of the conqueror, as a trophy of victory.

THE mode of expreſſion by which the arms were taken for the perſon, was not peculiar to romance. Favine, on the "Order of Hungary," remarks, that the

French hiſtorians ſpeak of Philip Auguſtus "CONQUERING THE DRAGON," when he overcame Otho the Fourth, who bore a dragon, as the ſtandard of the empire, at the battle of Bovines.

ON a ſimilar principle, the term DRAGOON, applied to certain diviſions of the modern armies, is, by ſome etymologiſts, derived from the Imperial ſtandard of the dragon.

A PARTICULAR inſtance of the armorial enſign being metonymically put for the bearer of it, occurs in the hiſtory of the Troubadours; the firſt of whom was called the DAUPHIN, or KNIGHT OF THE DOLPHIN, becauſe he bore this figure on his ſhield. In the perſon of one of his ſucceſſors, the name dauphin became a title of ſovereign dignity.

MANY other ſurnames were in this manner taken from arms; as may be inferred, from the ordinary phraſeology of romance; where many of the warriors are ſtyled knights of the Lion, of the Eagle, of the Roſe, according to the armorial figures they bore on their ſhields.

AMONG King Arthur's knights of the Round Table, enumerated under the Order of Scotland, are ſeveral whoſe armorial enſigns in ſome meaſure correſpond to their reſpective titles: As, the griffin, borne by Armont [knight] of the Green Serpent; the hydra with ſeven heads, by Dizier the Fierce; two hunting horns hung over the branch of a tree, by the [knight] Foreſter; a ſpring throwing up water, by Brunon, of the Fountain; a red deer, by Soline, of the Wood; an elephant, the ſymbol of ſucceſsful adventures, by the Fortunate knight of the Iſles.

MENESTRIER, chap. iv. of the Origin of Armories, ſays, that, at the tournaments, the combatants were called knights of the Swan, of the Eagle, of the Dragon, of the Sun, of the Star, according to the ſeveral figures, which they bore as arms or devices.

BUT the practice of taking ſurnames from arms, came at laſt to be inverted; ſo that armorial enſigns were ſometimes framed according to certain eſtabliſhed ſurnames.

IN the Britiſh peerage, are ſeveral inſtances of the ſurname and arms being the ſame, or nearly ſo. Lion, Earl of Strathmore, bears a LION: Primroſe, Earl of Roſeberry, THREE PRIMROSES; Fraſer, Lords Saltoun and Lovat, THREE FRASES, or ſtrawberry flowers; Arundel, Lords Arundel, Count of the Empire, and Arundel of

Trerice, SIX HIRONDELLES, or ſwallows; Cranſton, Lord Cranſton, THREE CRANES; Herris, Lords Herris and Malmeſbury, THREE HERISSONS, or hedge-hogs; De Loup, anciently Earls of Cheſter, a WOLF'S HEAD.

FALCONER, Lord Halkerton, and Foreſter, Lord Foreſter, are ſaid to derive both the ſurname and arms from offices held by their anceſtors. The former bears a HAWK, or FALCON, as having been GRAND FALCONER; the latter, THREE BUGLE-HORNS, as GRAND FORESTER to ſome of the kings of Scotland.

THE DEVICE, or COGNIZANCE, a ſort of SUBSIDIARY ARMS, occaſionally aſſumed, was alſo, in ſome inſtances, expreſſive of the name, or gave riſe to it. In Lord Lyttleton's Letters, is the ceremonial of a judicial combat, awarded by the peers, in the reign

of Richard II., between the Dukes of Norfolk and Hereford; where the Duke of Norfolk is deſcribed as "mounted on a "barbed horſe, with a ſurcoat of arms of "crimſon velvet, embroidered with lions "of ſilver, and MULBERRY-TREES;" the latter, a DEVICE referring to his ſurname of Moubray.

THE royal family of England, of the houſe of Anjou, derived their ſurname, Plantagenet, from the cognizance or device of Count Geoffry, who wore on his helmet a branch of the PLANTA GENISTA, or BROOM FLOWER, as is remarked in the Hiſtory of Henry II., p. ccxii. of the preliminary diviſion.

LIONS of various ſorts, as well chimerical as natural, borne by ſo many heroes, were choſen to expreſs magnanimity; as

were alſo eagles, ſometimes with two heads, in imitation of the Roman eagle, which, according to Meneſtrier, chap. xxiii., on the Origin of Armories, was borrowed from the eaſt, where it had been employed in armorial enſigns, to denote the conjunct reign of two emperors. Certain other birds of prey, termed ALERIONS [eglets], if their wings be expanded; MARTLETS [merlet-hawk], if cloſe, are repreſented without beaks and talons, to commemorate, in heraldry, the ſubmiſſion of diſarmed enemies; GRIFFINS, a compoſition of the lion and eagle, to indicate accumulated velocity, ſtrength, vigour, and courage; HYPOGRIFFS, a compoſition of the horſe and griffin; WIVERNS, of the griffin and dragon, which, with others of ſimilar deſcription, ſometimes united the qualities reſulting from their compound exiſtence, to a certain demoniac, or ethereal power.

No leſs formidable are the wolves and tigers, diſgorging fire, like the great wolf FENVIS, deſcribed in chap. vi. of the Northern Antiquities, who, with fire flaſhing from his eyes and noſtrils, ſhall, at the laſt day, break from his chains to devour the ſun.

By the variety of imaginary animals, and by uſually repreſenting ſuch as are real, not according to their natural appearance or colour, but according to certain ſpecific tinctures of blazon; heraldry, as allied to romance, exhibits unnumbered metamorphoſis and chimeras. Cattle with golden horns and hoofs, or wholly of gold; lions, one half blue, the other green; ſome with human faces, others with wings. This metamorphoſis extended alſo to inanimate objects. By the rule which prohibits the metallic tinctures of

heraldry from being placed upon metal, beſants, or money of Byzantium, if borne on a field of gold or ſilver, muſt change their nature, and become blue, red, black, or green.

It were impoſſible to enumerate all the romantic figures ever employed in coats of arms, or to aſſign to many of them any other meaning than that of hereditary badges of honour. Yet the figures of this deſcription, moſt frequently occurring in heraldry, appear to have had originally a ſymbolical meaning, more or leſs obvious.

Almost every kingdom and ſtate has two coats of arms, the one more peculiar, the other ſubſidiary, conſiſting of a croſs of ſome particular colour or form, uſually taken from the hiſtory of the tutelary ſaint of the country, or of the principal order

of chivalry which may have place in it. Thus the conjoined croſſes of St. George and St. Andrew form one of the royal enſigns of Great Britain, diſtinguiſhed by the name of the Union Flag.

ST. GEORGE is repreſented in the character of an armed knight on horſeback, bearing a red croſs on a ſilver ſhield, and overcoming his adverſary, who appears under the form of a dragon. His being thus exhibited as a conqueror, recommended him to the choice of a martial people. In Butler's Lives, he is deſcribed as a perſon totally different from the hero of the ſame name, whom Gibbon mentions in the hiſtory of the empire.

THE tutelary ſaint of Scotland is St. Andrew, the apoſtle. His croſs exhibited on the union flag, in form of the letter X, is the ſame with which he appeared in viſion

to Hungus King of the Picts, in the ninth century.

THE hiſtorical origin, whether legendary or more correct, of the arms of particular families and ſtates, is often not to be traced. But ſome inſtances may be mentioned as a ſpecimen of the manner in which the acquiſition of particular armories is accounted for.

IN the battle of Secour againſt the Normans, King Louis III. dipped his fingers in the blood of the Count of Barcelona, who was wounded; and drew four ſtripes or pallets on his golden ſhield. Thoſe ſtripes became the arms of Arragon, when the Counts of Barcelona were advanced to the throne of that kingdom.

IN a battle againſt the Danes, a ſimilar incident gave riſe to the red ſtripes

or pallets, borne by Keith, Earl Mariſhal of Scotland; as the three ſhields, borne by Hay, the Lord High Conſtable, commemorate a victory over the ſame people, obtained by means of a father and his two ſons, who ſtopped the flight of their countrymen, and inſpired them to renew the charge.

THE encloſure, or palliſade, borne as a compartment, under the arms of Lord Douglas, ſeems to refer to the grant of Jedburgh foreſt by King Robert Bruce to James Lord Douglas, called the FLOWER OF CHIVALRY.

DURING the firſt cruſade, Otho, Viſcount or Governor of Milan, killed, in ſingle combat, under the walls of Jeruſalem, a Saracen Emir, who had defied the Chriſtian army. The emir's golden helmet, retained as a trophy by the conqueror, bore a

crowned ſerpent devouring a child. Hence did this ſerpent become the armorial enſigns of the Viſconti Dukes of Milan.

In the ninth century, a valiant knight undertook, at the earneſt requeſt of the inhabitants of Florence, to deliver them from a proud and cruel giant, who carried an iron mace, whereat hung five great balls of the ſame metal. Having overcome this monſter, and deſpoiled him of his mace, the knight aſſumed for arms the five balls, tinged with the blood of the giant; and tranſmitted them to his deſcendants, the Medici, Grand Dukes of Tuſcany.

The ſilver ſtripes in the arms of Hungary, have been ſuppoſed to refer to the principal rivers of that country, the Drave, Nyſs, Save, and Danube.

THE Duke of Norfolk, and the other deſcendents of the Earl of Surrey, who, at the battle of Floddon, killed King James IV., with the greater part of the nobility of Scotland, bear in their arms the upper half of the Scottiſh lion, pierced through the mouth with an arrow.

THE Earl of Delaware bears the chape of a ſword, which his anceſtor received from John, King of France, when he yielded himſelf his priſoner at the battle of Poictiers.

THE princeſs of Cleves, being perplexed by a threatened invaſion of her territories, ſaw from her caſtle of Niewbourg on the Rhine, a ſhip in full ſail, in which there ſtood a young knight, armed at all points, his helmet ſhaded with plumage of many colours, and bearing a white ſwan. On

one of the wings, was a ſhield with a double croſs of eight ſceptres, and one of the feet held a golden ſword. The princeſs, ſtruck with the appearance of this knight, whom ſhe had lately beheld in a dream, deſcended from the caſtle as the ſhip approached, when the youth courteouſly announced himſelf as the "Knight "of the Swan;" and made a humble offer of his ſervice againſt all her enemies. The princeſs afterwards accepting this knight for her huſband, he received inveſtiture from the emperor, when the eight conjoined ſceptres became the arms, and the white ſwan the creſt of the principality of Cleves.

THE daughter of the Duke of Aquitane, Lady of Melle and Luſignan, whom the romancers called "Meluſina," and reported to have been changed into a FAIRY, was repreſented, the upper half a ſyren, the

lower a ſerpent; and borne as the creſt or cognizance of the royal family of Luſignan, Kings of Cyprus.

THE origin aſſigned to the foregoing arms is in moſt inſtances legendary. But neither truth nor veriſimilitude are always indiſpenſible in heraldry; for when even a fabulous origin of particular arms incidentally proves either the luſtre or antiquity of the family to which they belong, it concedes one of the greateſt honours that armorial enſigns can beſtow.

THE groteſque, and ſeemingly heterogeneous aſſemblage of uncouth figures which armorial enſigns preſent to thoſe unacquainted with heraldry, will, no doubt, appear to others, who can refer them to their proper ſources, ſimple, orderly, and perſpicuous. Individual coats of arms are all framed agreeably to certain general rules;

and almoſt univerſally conſiſt, more or leſs, of ſuch figures as the forementioned croſſes, ſtripes, checkers, and of fierce animals, which ſeemed to have a natural, as the others had an arbitrary, but eſtabliſhed relation to war.

As enſigns of hereditary honour, the ſame coats of arms, with certain minute differences, belonged to all the branches of the moſt numerous, and extenſively eſtabliſhed family.

A FAMILY ſometimes changed their ſurname, while they continued to bear the arms of their anceſtors. Thus the Earls of Wemyſs, taking their ſurname and title from the caſtle and barony of Wemyſs, ſo called on account of the caves on that part of the coaſt, retain the lion, the arms of the ancient Earls of Fife.

ANOTHER general ground of ſimilarity among armories, was the uſage whereby ſuch as were veſted with armorial enſigns, but who fought under the banners of the great hereditary chiefs in the ſeveral kingdoms, were honoured with a part of the arms of thoſe chiefs, or aſſumed them in token of attachment.

To give an inſtance, in one of the northern counties, Renfrewſhire, almoſt all the ancient families, of whatever ſurname, bear ſome chequered figure in their arms, referring to thoſe of the Lord High Stewards of Scotland. This practice appears to have derived its origin from the military retainers of princes, and ſuch as ſerved under diſtinguiſhed leaders, bearing their arms and liveries; as eſquires and pages in the ſervice of knights bore thoſe of their patrons.

JOINVILLE relates, that each of the three hundred mariners, in the galley of the Count of Jaffa, when he arrived at the army of the Cruſade, bore a target and pennon, diſplaying the arms of the count, a red croſs on a field of gold. When the Prince of Wales marched through Navarre to reinſtate Peter, ſurnamed the Cruel, on the throne of Caſtile, as is mentioned by Froiſſart, in the van of the army were twelve hundred PENNONS bearing a red wedge, or paſſion-nail, on a ſilver field; the banners of Sir John Chandos, Conſtable of Aquitane.

THERE was the ſame attention to the rules of heraldry in the armorial bearings of the knights of Romance, that hiſtorical writers obſerve with regard to thoſe of real perſonages. As connected with heraldry, romance was not reſtricted to that branch only which relates to the formation and

exhibition of armories, but likewiſe extended to that which reſpects different claſſes of honorary diſtinction. It was connected with the former, by introducing, and affording an illuſtration of many bearings or figures, employed as armorial enſigns; with the latter, by its influence on the general economy of chivalry. In this view, the ROMANCERS were a ſort of legiſlators in chivalry, as the inſtitutions and uſages, which they aſcribed to their own heroes, were many of them afterwards implicitly adopted.

IN the Chronicle of Bourbon, quoted by Favine on the Tutonic Order, is deſcribed the "table of honour," inſtituted by the GRAND MASTER of the Order, in imitation of the "round table" of [King Arthur] "of England." At this table were ſeated, with the ſovereign, ſuch as had acquired ſuperior renown in arms. The twelve

chief knights of different nations, belonging to the cruſade, which came to the aſſiſtance of the Order againſt the kings of Lithuania and Norway, were ſeated at the table of honour, in the palace of Marienbourg, and preſented with golden mottos, to be worn relatively to this diſtinction.

It is related, in the Memoirs of Chivalry, that John, King of France, held an annual feaſt, at which nine of the braveſt warriors, in imitation of the "NINE WORTHIES," were ſeated at a round table, admitted into his new Order of the Star, and choſen from the three CLASSES of knights, PRINCES, BANNERETS, and BACHELORS.

Perhaps even the twelve peers of France were never heard of before the romance of Turpin, on which that of King Arthur, with his knights of the round table, was afterwards modelled, as is ſhown in the

Diſſertation on Chivalry and Romance, formerly quoted from the twenty-third volume of the Mem. Acad. Inſcr. et Belles Lettres.

WHEN certain ſpecific enterpriſes were voluntarily undertaken by knights, or impoſed on them by the ladies, the term uſually allotted for their accompliſhment was a year and a day. Such were the enterpriſes of the Marechal Boucicaut, who went to the Holy Land, as a knight errant, to fight againſt the Saracens; and of the Lord Galeas of Mantua, who vowed to preſent two conquered knights to the Queen of Naples.

THE knights errant were habited in GREEN, to announce, ſays St. Palayae, "the "verdure of youth, and the vigour of "courage." This may be nearly the oriental idea of the colour green, which, in

common with many of the other appendages of chivalry, ſeems to have been originally commemorative of achievments in the cruſades. At the tournament at St. Dennis, in M.CCC.LXXX., as ſtated in the Memoirs of Chivalry, two and twenty knights, having GREEN ſhields, emboſſed with devices in gold, were conducted to the liſts by as many ladies on horſeback, habited in GREEN, embroidered with gold and pearls. In the palaces of princes, in like manner, the hangings, and other aparatus of ſtate, were alſo of this colour.

GREEN had long been admired in the eaſt, from its contraſt to their parched deſarts; and ſeems, on account of this preference, to be mentioned in Solomon's Song. At a later period, it was adopted as the favourite livery of Mahomet, who uſually wore it; and, in the eighteenth and fifty-fifth chapters of the Koran, propoſes

cuſhions and veſtments of this colour, among the luxuries of Paradiſe.

THE ſtandards of the Mahomedan nations are green, adorned with ſilver creſcents; and the deſcendants of Mahomet, with ſuch others as the Grand Signior permits to wear this livery, are uſually denominated from it. Thus the great prince, who, in M.CC.XII., was defeated at Toloſa, by the kings of Arragon, Navarre, and Leon, was ſtyled the GREEN Miramamolin, or Emir, of Africa. The King of Navarre, with prodigious ſlaughter, forced the chains and paliſades of his camp; hence, according to Favine, and other writers, the CHAINS which form the royal arms of Navarre, together with thoſe of many illuſtrious families, whoſe anceſtors diſtinguiſhed themſelves at Toloſa.

CHAPTER IV.

The Form, and various Modes in which Arms are exhibited.—Several Coats of Arms may be borne in the ſame Shield.—The exterior, or concomitant Ornaments attached to Armorial Enſigns.—As, the Helmet—Creſt—Supporters.—A particular Claſs of exterior Ornaments employed to denote ſpecific Orders and Degrees of Dignity.—As, Collars of Knighthood—Miters—Coronets—Diadems.—Recapitulation and general Obſervations reſpecting the Organic, or Symbolical Part of Heraldry.

THE ſhields on which armorial enſigns are repreſented, are of various forms, as, round, oval, or ſomewhat reſembling a heart; which laſt is the moſt common form. Excepting ſovereigns, women unmarried, or widows, bear their arms on a lozenge ſhield, which is of a ſquare form, ſo placed as to have one of its angles

upwards, and is ſuppoſed to reſemble a diſtaff.

SEVERAL coats of arms may be borne in the ſame ſhield, on account of various ſorts of alliance, or of different ſovereignties, dignities, or offices to which arms are annexed, as may be ſeen in Niſbet's Eſſay on the Ancient and Modern Uſe of Armories. The arms of ſeveral princely fiefs are borne by different families, who have had ſucceſſively the poſſeſſion of them: As, the arms of Annandale, Galloway, Man, Orkney. The firſt are even become the paternal arms of the Bruces, the former lords, and of the Johnſtons, Marquiſes of Annandale.

THE arms of Ulſter, a red hand on a white field, are borne as arms of dignity, and in addition to their paternal arms, by the Engliſh and Iriſh baronets, who were

formerly obliged to maintain a certain number of men for the defence of that province.

As arms attached to their office, archbiſhops, and biſhops, bear thoſe of their reſpective province, or dioceſe. The crown of Charles the Great is borne on the royal ſhield, as arms of office, for the hereditary dignity of arch-treaſurer of the empire.

MARRIAGE is the moſt common cauſe of bearing a plurality of arms in one ſhield. The ſhield being divided in pale [by a perpendicular line], the arms of the huſband are placed on the right, thoſe of the wife on the left ſide; unleſs the latter be an heireſs, or the repreſentative of a family, in which caſe, her arms on a ſeparate ſhield, are placed on the centre of the huſband's ſhield.

SINCE the union of the kingdoms, the arms of England, impaling thoſe of Scotland, conſtitute the arms of Great Britain; as may be ſeen, on public edifices, on the coin, and on the royal ſtandard.

THE conjoined croſſes of St. George and St. Andrew form another royal enſign. They compoſe a national badge, or device, referring to thoſe tutelary ſaints, and to the two principal orders of chivalry, in the united kingdom.

A COMMON mode of placing two or more coats of arms in one ſhield, is, by making a line in pale, and another in feſs; which forms a croſs, dividing the ſhield into four quarters. The ſame arms may be put in both the firſt and fourth quarters; and, in like manner, a different coat of arms may occupy the ſecond and third quarters.

THE royal ſhield exhibits a different coat of arms in each of the four quarters. In the firſt quarter, the arms of Great Britain; in the ſecond, the arms of France; in the third, the arms of Ireland; in the fourth, the arms of Brunſwick.

WHEN the ſhield is divided into four quarters, one or more of the quarters are ſometimes alſo quartered in the ſame manner; which is termed counter-quartering. Were each of the quarters to be counter-quartered, ſixteen different coats of arms might be placed in the ſame ſhield, without any intricacy whatſoever. Sometimes arms are quartered by lines in ſaltire [by a croſs, in form of the letter X]; as the arms of Arragon and Sicily, borne by the kings of Spain and Naples. There are various other modes of arranging ſeveral coats of arms in one ſhield; but, excepting the laſt inſtance,

thoſe mentioned above are the moſt common in this country,

WHEN any addition is made to a coat of arms, as a reward of merit, or a mark of royal favour, it is uſually placed in the upper part of the ſhield, in the right ſide of it, or in the centre. Thoſe additions generally conſiſt, either of ſome part of the royal arms, or other inſignia of ſtate; or they are compoſed of figures that allude to ſome tranſaction which has diſtinguiſhed the perſon who obtains them.

"MARKS OF CADENCY," ſpecifically treated of by Niſbet, are placed within the ſhield. Theſe are certain figures, added to the paternal arms, to denote, that the bearer is a younger branch of the family. The mark of cadency for the eldeſt ſon, is a "LABEL OF THREE POINTS."

It ſomewhat reſembles the letter E, with the points turned downwards, ⋿; and is ſaid to repreſent the fringe, or ornamental part of a ſcarf, tied round the neck, to diſtinguiſh, in battle, the young men from their fathers, who wore the ſame coats of arms.

All the princes and princeſſes of the royal family bear labels, as marks of cadency. That of the Prince of Wales is plain, having three points: Moſt of the others have different figures placed on them, for diſtinction; and ſome of them have five points.

A crescent [half moon], a ſtar, a martlet [bird], a ring, a fleur de lis, are, in other families, ordinary marks of cadency for the younger ſons, according to their ſeniority.

MARKS of illegitimacy are, in like manner, placed within the ſhield. The moſt common is termed a BATON-SINISTER; which is a ſtaff, or rod, placed diagonally, with the upper end towards the left corner of the ſhield. Another, is a ſort of border, ſurrounding the arms, and ſtriped acroſs, of any two colours. Such a border did not formerly denote illegitimacy; eſpecially, if it had two rows of chequers. Thoſe borders have become marks of illegitimacy, by the cuſtom of ſome families bearing them, inſtead of the baton-ſiniſter. A chequered border, of three rows, is, in no inſtance, a mark of illegitimacy.

No figure, except thoſe within the ſhield, is eſſential to a coat of arms. Other armorial figures are placed on the outſide of the ſhield, either as concomitant ornaments; as badges of official, perſonal, or

hereditary honours; or of princely, royal, or imperial dignity. A coat of arms, with its exterior and concomitant ornaments, is a ſort of repreſentation of the poſſeſſor, according to the place he occupies in ſociety.

DURING the time of mourning for perſons of rank, their coats of arms are ſet up in churches, and over the principal entrance of their houſes. On thoſe occaſions, the arms, with their exterior inſignia, are always placed in the centre of a large black lozenge. If it be an "impaled" arms, the lozenge is alſo impaled; black under the arms of the deceaſed, and white under thoſe of the ſurvivor. The ſhield is placed within a lozenge, as being the moſt proper figure for admitting the coats of arms of ſixteen anceſtors to be placed around it, four on each of the four ſides of the ſquare. In ſome places, it is cuſto-

mary to put ſo many ſhields round the principal arms. This is termed a funeral eſcutcheon. In England, there is generally but one ſhield placed on the lozenge. This is called a hatchment.

THE ordinary concomitant ornaments of a coat of arms, are, the HELMET, "MANTLINGS," "WREATH," CREST, and MOTTO: The extraordinary, are, the "COMPARTMENT," and the SUPPORTERS. The badges of dignity uſually borne on the outſide of the ſhield, are, HELMETS OF A PARTICULAR FORM, COLLARS OF ORDERS OF KNIGHTHOOD, SWORDS, BATONS, MACES, BANNERS, HATS, MITERS, CORONETS, IMPERIAL CROWNS.

THE HELMET is placed immediately above the ſhield. Eſquires, and other gentlemen of inferior degree, have their helmets repreſented in profile, with the beaver cloſed; becauſe, in battle, the em-

ployment of the "men at arms," as thoſe who fought on horſeback in complete armour were called, was not to give command, but to combat ſuch as were oppoſed to them. They therefore had the beaver of their helmets cloſe, that their faces might not be expoſed to the enemy. The cuſtom, however, of placing over coats of arms, helmets of different ſpecific forms, aroſe from the fancy of heralds, rather than from actual war.

THE MANTLINGS were a ſort of covering, to defend the head from the weather. They are repreſented as cut into ornamental foliages on each ſide of the helmet, in reference to the ornamental mantlings worn at tournaments, which were of ſilk, diſplaying the colours of the "liveries." All who bear arms, have alſo certain appropriate colours, termed liveries; which are either the principal tinc-

tures of their armorial enſigns, or ſuch other colours as they may chooſe to prefer. Thoſe were generally preferred, which had diſtinguiſhed the prizes, or "favours," received at the tournament.

In the fifth diſſertation of Du Cange, is ſhown, that the ſplendid habits which the royal houſehold anciently received at the great feſtivals, were called "LIVERIES," being delivered or preſented from the king.

The "WREATH," compoſed of two ſilk cords, twiſted together, of the two principal colours of the liveries, or of the principal tinctures in the arms, went round the head, to faſten the mantlings to the helmet. Sometimes a ſmall open coronet ſupplies the place of a wreath: But with the following exception: A coronet, if placed below the creſt, is not a badge of dignity. The crown is placed immedi-

ately on the royal helmet, without any wreath: And the princes of the blood place their coronets alſo below the creſt.

THE CREST was a repreſentation of ſome animal, or other figure, worn in war, and at the tournaments, by ſuch as had received the dignity of knighthood. Being placed above the helmet, it was the moſt diſtinguiſhed of all the apparatus of chivalry. But there is not now any family that bears arms, without having alſo a creſt.

THE MOTTO is a word, or ſhort ſentence, on a ſcroll, attached to the arms.

STATES, and great families, had a word, or ſhort ſentence, which was repeated in battle, to animate their followers; and was termed the "cry of war." Conformably to this practice, every family which has a

coat of arms, has alſo ſome particular motto. In ſome inſtances, the cry of war is retained as a motto; in others, the motto alludes to ſomething peculiar in the hiſtory of the family; as, in the families of Bruce and Courtenay; the former of which ſat on the throne of Scotland,—the latter, on that of the eaſtern empire. The firſt has for motto, the word "Fuimus." The motto of the other ſeems intended to excite inquiry: "Ubi lapſus? Quid feci?"

By the cuſtom of this country, no women, except ſovereign princeſſes, attach to their arms the helmet, mantlings, wreath, creſt, or motto.

In addition to the above armorial ornaments, ſome few families, as thoſe of Douglas, Drummond, Dundas, bear "compartments." The ordinary compartment cannot be conſidered as an armorial

figure, being only a kind of ſcroll for the ſupporters to ſtand upon, and ſometimes contains the motto. Special compartments repreſent ſome particular animal, or other figure, placed below the ſhield, as a COGNIZANCE, emblematical of ſome achievement, occurrence, or uſage, which it is intended to commemorate. The compartment of the royal arms has two cognizances, or devices: On the right ſide, a roſe,—on the left, a thiſtle; two of the badges of the united kingdom.

THE SUPPORTERS repreſent real or fictitious animals, ſtanding on each ſide of the ſhield, as if holding it up. In ſome inſtances, other figures occupy the place of ſupporters. Thus, the arms of Spain are ſometimes exhibited between two columns, repreſenting the pillars of Hercules, the device or cognizance of the Emperor Charles V.

By a ſpecial grant, or by preſcription, many particular families are entitled to bear ſupporters, beſides peers; and ſome of the higher orders of chivalry, to whoſe dignity they are a concomitant. They do not, with the coat of arms, and its ordinary exterior ornaments, deſcend to the cadets, or younger branches of the family.

Excepting knights of the Garter, knights-bannerets, and knights of the Bath, the Engliſh college of arms cannot, without a royal warrant, grant ſupporters to any below the rank of peerage; not even to baronets, although they precede the ſecondary claſs of bannerets, and alſo knights of the Bath. Here, the kings, heralds, and purſuivants, at arms, are ſubordinate to the earl marſhal.

The "Lord Lyon, king at arms" of Scotland, as the principal herald of that

country is ſtyled, holds his office, as an immediate fief of the crown; to which, in the feudal times, according to Bankton's Inſtitutes of the Law of Scotland, there was attached a high juriſdiction, both civil and criminal, over the officers of his own nomination, the heralds, purſuivants, and "meſſengers at arms" [a kind of ſerjeants at arms, reſiding in all the different diſtricts of the kingdom]. He is empowered, by act of parliament, "to give arms to "virtuous and well-deſerving perſons," "and to matriculate them in his regiſter; "which ſhall be reſpected, as the true and "unrepealable ſtandard of all arms and "bearings in Scotland."

THE forfeiture of Lord Drummond, by the parliament, in the minority of James V., for ſtriking this officer, may be regarded, as an evidence of the conſideration in which he was held. It alſo appears,

that no other herald in Europe was ever veſted with ſuch authority, or poſſeſſed ſo high a rank. The office became hereditary, in conſequence of an incident, related in the life of Carſtairs, private ſecretary to King William, and principal of the univerſity of Edinburgh. Having, in the earlier part of life, before the Revolution, been impriſoned in the caſtle, and put to the torture, a youth, named Erſkine, who was ſon of the governor, ſtruck with his goodly appearance, and commiſerating his ſufferings, came often to a chink in the dungeon, and adminiſtered every conſolation his ingenuity and kindneſs could ſuggeſt. The firſt favour the ſecretary requeſted of the king, was, the office of KING AT ARMS, for his young benefactor; which his majeſty was pleaſed, not only to grant, but to confer it hereditarily on his family; though it afterwards reverted, by forfeiture, to the crown.

THE Lord Lyon, by his own authority, grants ſupporters to ſuch as by the cuſtom of the realm are entitled to obtain them. Particularly to baronets of Scotland, and to the chief branches of ancient and diſtinguiſhed families.

" ON many old ſeals, the ſhield is re-
" preſented with only one ſupporter, and
" hung by the one corner; ſhields having
" been uſually ſo exhibited at the tourna-
" ments."

LA ROQUE, in chapter ix. of his Treatiſe on Blaſon, relates, that the kings of France came to attach to their arms, by way of ſupporters, the badges they had reſpectively borne as perſonal devices; and mentions a ſeal of Philip of Valois, where there was a ſingle ſupporter, a lion under the ſhield, in the manner of the compartment before deſcribed; alſo a ſeal of

Charles V., with a dolphin ſupporting the arms; and one of Charles VII., having two ſtags for ſupporters.

MENESTRIER, on the Exterior Ornaments of Armories, repreſents the arms of the Count of Saxony attached to a tree, and guarded, or ſupported by two lions; as exhibited at a tournament in M.CCC.XLVI. He alſo ſtates, as already mentioned, that eſquires, pages, and attendants, watching the ſhields at the tournament, were ſometimes covered with the ſkins of tigers, bears, and lions: Some were giants, dwarfs, ſavages: Others repreſented griffins, and different chimeras. Hence the origin of the various kinds of ſupporters. The author likewiſe conſiders, as a kind of ſupporters, the TREES and COLUMNS on which ſhields were exhibited at the tournaments; and MEN IN ARMOUR, with ſhields hung about their neck, repreſent-

ing knights and warriors, who often bore their ſhields in that manner.

In chapter xi. of the Origin of Armories, is mentioned, that Emmanuel, King of Portugal, alluding to the bull-fights exhibited at tournaments in that country, cauſed the freize of the great hall, in his palace of Sintre, to be decorated with bulls heads, having the arms of the nobility, on ſhields, ſuſpended from the neck.

It became a cuſtom at great feſtivals, to exhibit, between the courſes, different animals, bearing about their necks, ſhields of arms of thoſe whom it was intended particularly to compliment. In the Order of the Star, Favine deſcribes a magnificent entertainment given by the Prince of Navarre, at Tours, when he was made a knight, and affianced to the daughter of Charles VII. One of the exhibitions was

a ſhip, in which ſtood a peacock, bearing about his neck the arms of the queen; while the flags and ſtreamers exhibited thoſe of the ladies of the court. Another was a huge tiger, diſgorging flames of fire from his mouth and noſtrils, and having round his neck a colar or chain, from which was ſuſpended the arms of the king. This cuſtom ſeems to have occaſioned ſo many ſupporters to be repreſented with chains and collars. Sometimes the ſupporters bore collars of orders of Knighthood, as thoſe of Louis XI., and ſometimes crowns, as the Roman eagle, the ſupporter of the Auſtrian arms, which, on its two heads, has fillets repreſenting the diadems of the ancient emperors.

THE next claſs of exterior armorial enſigns includes ſuch as denote ſuperior honours. Firſt, The various ORDERS OF KNIGHTHOOD: Secondly, The DIGNITY OF

BARONETAGE: Thirdly, DIGNIFIED OFFICES: Fourthly, PRINCELY, ROYAL, and IMPERIAL DIGNITY. Knighthood, as ſuch, is denoted in heraldry by certain ſpecific badges; and its various ſocial orders, by different inſignia, which, at their commencement, were appropriated to them by their reſpective founders. One order had for its device a CRESCENT, another a STAR, a third had a SWORD; but far the greater part of thoſe orders had for their devices different forms of the CROSS.

A GOLDEN chain, or a ribband of ſome particular colour, with the device or badge appended, was worn round the neck, and ſo came to be repreſented as ſurrounding the coat of arms. "Knights bannerets" of the more modern order, are diſtinguiſhed by having a banner of their arms held up by the ſupporters on each ſide of the ſhield. Knights of every order, and likewiſe all

baronets, are alſo diſtinguiſhed by bearing over their arms an OPEN HELMET. In addition to this, the baronets whoſe patents are under the great ſeal of Great Britain, of England, or of Ireland, bear within the ſhield, a RED HAND [the arms of Ulſter], as the device or badge of their order.

THE baronets, whoſe patents are under the great ſeal of Scotland, wear, as the badges of their dignity, an ORANGE RIBBAND, to which is appended, a MEDALLION bearing their device, ST. ANDREW'S CROSS, with the ARMS OF SCOTLAND under an IMPERIAL CROWN. Thoſe inſignia are alſo repreſented around the coat of arms.

KNIGHTHOOD being a perſonal dignity, of a military nature, the ladies, and widows of knights, do not adorn their arms with their huſbands collars, or other badges of knighthood. But BARONETESSES attach

to their arms whatever ornaments or badges belong to that dignity, as baronetage is an hereditary honour. Hence thoſe of Scotland, not only ſurround their arms with the orange ribband and medallion, but may alſo wear them perſonally, in the ſame manner that peereſſes wear the enſigns belonging to their dignity. Subſequently to the royal warrant for thoſe inſignia, Mary Bolles of Oſburton in Nottinghamſhire, was, in M.DC.XXXV., created A BARONETESS OF SCOTLAND, IN HER OWN RIGHT, as appears from the public regiſter at Edinburgh, by an inſtrument of ſaſine, founded on the patent, reciting her privileges and titles, particularly that of LADY; and inveſting her in the barony [manor] of Cudworth in Nova Scotia.

SELDEN, part ii. chapter ix. has ſomewhat miſtaken the dignity of baronetage, in aſſimulating it to the military honour

of knighthood, without ſufficiently adverting to its being an ORDER of HEREDITARY NOBILITY, ſo conſiderable, as to confer on their eldeſt ſons a right to the dignity of knighthood, when they attain the age of majority. Hence he repreſents, that women are incapable of it, except in ſo far as it is attributed to them "BY CONSE-"QUENT" of its belonging to their huſbands.

DIGNIFIED offices, are, in ſome inſtances, diſtinguiſhed by a ſort of armorial badges, or enſigns, as, SWORDS, BATONS, BANNERS, uſually placed behind the ſhield. Thoſe inſignia generally denote offices of a military nature, as, Earl Marſhal, Lord High Conſtable, Great Standard Bearer.

MITRES, and HATS of different colours, placed above the ſhield, denote various degrees of eccleſiaſtical dignity. A SWORD

alſo is ſometimes placed behind the arms of eccleſiaſtics, along with the PASTORAL STAFF, to denote a ſovereign, or Palatine juriſdiction.

THE arms of princes, kings, and emperors, are reſpectively diſtinguiſhed by CORONETS, or open crowns; and ROYAL, or IMPERIAL DIADEMS, HELMETS, and "MANTLINGS" OF A PARTICULAR FORM, are alſo ſometimes employed. Peers have helmets of ſteel, or ſilver, with five golden bars; thoſe of the king, and the princes of the blood, are wholly of gold, with ſix bars.

MANY of the princes and nobility of Germany bear eight or ten helmets over their arms, and a creſt on every helmet, according to the PRINCIPAL ARMS within the ſhield, and to the number of FIEFS by which the bearer is entitled to VOTE in the CIRCLES OF THE EMPIRE. Some of the hel-

mets are adorned with coronets, or open crowns; and many of the creſts are compoſed of banners, horns, plumes of feathers, and wings.

THE coronets are inſtead of wreaths. The banners employed as creſts are ſometimes "charged" with entire coats of arms; others of them, termed pennons, are of a ſmaller ſize, rounded, or ſplit at the farther end, and borne either with or without devices.

THE wreath being a ſort of fillet, or diadem, worn at tournaments, is thence, according to Meneſtrier, repreſented in the form of a golden crown, and ſo borne on the numerous helmets placed over the arms of the German princes, and families of diſtinction, to indicate, that their anceſtors had the honour to bear a part in the more ancient tournaments.

In ſome of the fiefs, inveſtiture is given by delivery of a banner: a ſmall banner, or pennon, alſo, was affixed to the lances at the tournament; cuſtoms to which the banners placed on helmets ſeem to allude.

Wings, and plumes of feathers, were frequently employed as creſts; and horns are ſaid to refer to the trumpets which were ſounded when the knights repaired to the liſts. Such is the more immediate origin of the German creſts; but they ſeem alſo to refer to an earlier period, from the ſtriking reſemblance to thoſe which were worn by that people when they fought againſt Marius.

From the foregoing ſummary account of heraldry, it contains a ſyſtem of regulations, according to which, certain Devices were framed, conferred, and tranſmitted as hereditary badges of honour. In this view,

ARMS, originating in the HABITS and ORNAMENTS of the SUPERIOR CLASS, termed NOBLE, and more immediately in the INSIGNIA OF THE FIEFS, were advanced by the TOURNAMENTS and CRUSADES, and intimately connected with all the inſtitutions and uſages of the feudal ages. The RANK and PRIVILEGES attached to the BEARING OF ARMS, formed a part of the law of nations, univerſally underſtood, in common with the privileges of KNIGHTHOOD, and other diſtinguiſhed characteriſtics of chivalry.

WITH reference to the formation of armories, the ſimple garment, conſtituting the original dreſs of the German nations, and gradually adorned with CHOSEN COLOURS, FURS, SILVER, and GOLD, became at laſt a COAT OF ARMS; and the FURS, METALS, and COLOURS, became the excluſive materials of which all arms were compoſed. Any ſingle figure formed of ſuch materials,

and depicted on a SHIELD, BANNER, or SURCOAT of the ſame; even a ſingle line dividing the ſhield or banner, formed a coat of arms, provided the one diviſion were "metal," the other "colour," or fur.

IT were needleſs to enumerate the ſingular inſtances which occur in books of heraldry, of enſigns borne as arms, though wholly of one tincture; and of others, where arms are compoſed of one metal or colour placed upon another: But the rule againſt this mode of exhibiting armorial enſigns, does not extend to the figures termed BRISURES or "marks of cadency" and illegitimacy.

BY exemption from the ordinary rules of blazon, JERUSALEM, the peculiar region of chivalry, bears five golden croſſes on a field of ſilver, in alluſion to the five wounds of Chriſt; and COMPOSED OF ME-

TALLIC TINCTURES ONLY: Undoubtedly, to diſtinguiſh thoſe from all the armorial croſſes of other Chriſtian powers, whoſe banners were diſplayed in the eaſt. In MENARD'S OBSERVATIONS, under the words CROIX NOIRS, is ſtated, from Hoveden, that at the cruſade, in M.C.XCI., the French bore RED [croſſes], the Engliſh WHITE, and the people of Flanders GREEN.

No figures, except thoſe within the ſhield, are eſſential to a coat of arms, conſidered as a diſtinctive cognizance of the nobility of chivalry. To this, however, as a kind of concomitant armories, are added the helmet, mantlings, wreath, creſt, and ſometimes ſupporters.

THOUGH there were no inſignia univerſally underſtood, to denote nobility of blood, before the exiſtence of chivalry, properly ſo called, and of heraldry its or-

gan; there were various eſtabliſhed ſymbols of honour, power, and dignity, ſo congenial to the purpoſes of heraldry, that they were adopted among the exterior ornaments of arms, and thus became a ſecondary ſort of armorial enſigns.

In the ſecondary claſs of armorial inſignia, may be reckoned the PAPAL KEYS, and the TIARA, ENVIRONED WITH THREE CROWNS, the CROZIERS, HATS, and MITRES of dignified eccleſiaſtics, the COLLARS and BADGES OF KNIGHTHOOD, the MACES and CAPS of certain great magiſtrates, and others of official and profeſſional rank, inveſted with the cap or pilium, the CROWNS OF KINGS AT ARMS, and the CORONETS and DIADEMS OF PRINCES.

SWORDS, SCEPTRES, VERGES or RODS, BATONS, and MACES [a kind of military ſtaves and clubs], are alſo among the armorial

emblems or inſignia of ſovereignty, and of civil and criminal juriſdiction. The ſword and mace, diſtinguiſhed implements of war, were in ſuch eſtimation among the ancient Goths, as to form the reſpective attributes of their gods Odin and Thor, which are ſo characteriſed in the ſixth, ſeventh, and ninth chapters of the Northern Antiquities.

CHAPTER V.

Political Department of Heraldry.—Comprehends all the Diſtinctions of Rank belonging to the Feudal Syſtem.—Orders and Gradations of Chivalry in connection with Feudal Tenures.—The Hierarchy, analagous to the different Gradations of Secular Dignity and Power.—Eccleſiaſtical Orders of Chivalry.—Academical Honours.—Enumeration of the Diſtinctions of Chivalry.—Gentlemen—Eſquire—Knight.—General Order of Princes.—Diſtinctions of Rank Characteriſed, as Civil—Military—Eccleſiaſtical.—Preſent State and Acceptation of ſome of the Inferior Diſtinctions and Titles derived from Chivalry.

ALL inſignia whatſoever, expreſſive of diſtinctions of rank, belong to the ORGANIC, or SYMBOLICAL part of HERALDRY. But there is alſo a POLITICAL DEPARTMENT OF HERALDRY, whereof rank itſelf is the object, and to which it belongs to diſcriminate, characteriſe, and arrange, according to their nature and degree, all the HO-

NORARY DISTINCTIONS having place in the feudal ages.

SUCH was the predominating martial genius of the feudal ſyſtem, that even thoſe diſtinctions which were not properly military, partook of the ſpirit, or ſhared in the ſplendour of chivalry. Of this ſplendour, armories, and armorial ſymbols, were the principal characteriſtic. Symbols, ſuch as in the abſence of written language, had been introduced to ſanction the tranſmiſſion of property, were employed at the inauguration into perſonal, official, and profeſſional honours, in forms of inveſtiture, borrowed from the orders of chivalry, and from the ceremonial of the fiefs.

THE fief de Haubert, ſo called from the haubert, or knightly coat of mail, was, in Normandy and Bretagne, a feudal eſtate of a certain determinate value, and conſidered

as an adequate recompence for the military ſervice of a knight. Such fiefs, introduced into England by William the Conqueror, were, accordingly, called knight-fees; and thoſe who poſſeſſed them were called "tenants in chivalry," or knights by tenure, as being bound to perform knight-ſervice to the lords of whom they were held. According to Du Cange, p. xlix. Obſervations on the Hiſt. St. Lewis, they were alſo obliged to be MADE KNIGHTS, when they had attained the age of majority. The ſervice of two eſquires, or of a certain number of men at arms [armed horſemen], might be accepted for that of one knight, as is ſtated in Madox's Baronage, which gives an account of the principal Engliſh tenures. A deſcription of the fief de Haubert, with its ſubdiviſions, occurs in Bruſſel's general Uſage of Fiefs, vol. i. chap. vii.

In reference to their vaſſals, tenants by knight-ſervice were alſo called lords. The vernacular term "laird," ſtill in uſe in the northern part of the kingdom, expreſſes this acceptation of the title lord.

Knights by tenure poſſeſſed none of the peculiar privileges of knighthood, unleſs actually inveſted with that order. Smaller eſtates than knight-fees, to an eighth part of the fief de Haubert, were ſaid to be held in chivalry as being held by military ſervice; and greater eſtates, conſiſting of ſeveral knight-fees, were termed BARONIES. The poſſeſſor of ſuch an eſtate was called a LORD, a BARON, or a BANNERET; the laſt, on account of his right to diſplay in the field a flag of a ſquare or oblong form, termed a banner, in contradiſtinction from the pennon, which was rounded or ſplit at the farther end, and from the guidon,

which was only a pennon of larger ſize. Bannerets had alſo pennons, and guidons; but none of inferior degree were permitted to diſplay a banner, becauſe they had not a ſufficient number of vaſſals to fight under it. Favine, book i. chap. ii., deſcribing the different ſorts of flags, remarks, that bannerets had, at the leaſt, twenty-four gentlemen under their banner, each with one or more ſergeants, or armed attendants. In ſome places, fifty gentlemen [men at arms], with their attendants, were conſidered as the ſmalleſt force ſuitable to a banneret, as is ſtated, together with many other particulars reſpecting this dignity, in the ninth diſſertation of Du Cange.

Some conſiderable fiefs were held by no other tenure than the performing certain honourable ſervices or duties, which did not always relate to war; and ſeveral great

offices were alſo held in the ſame manner. Thoſe offices of the more dignified claſs, were, by analogy, conſidered likewiſe as lordſhips, becauſe the poſſeſſors had a dominum, or property in the diſtinguiſhed honour wherewith they were connected, which placed them on a footing with the greater lords.

By a like analogy, the title lord was attached to high birth; but, if connected with knighthood, the titles ſir [meſſire] and lord, ſeem to have been applied indifferently. Thus Froiſſart applies both titles to the Prince of Navarre, calling him Sir Philip of Navarre, and the Lord Philip of Navarre. He ſpeaks alſo of the Earl of Douglas, conferring knighthood on his own ſon, "Sir [Meſſire] James," and on Sir Robert and Sir David, ſons to the King of Scotland; of the "Lords Sir John of "Hainault," and "Sir Robert of Na-

" mure;" and of the Lord Thomas, ſon to the King of England. This application of the title lord, is, with us, reſtricted by cuſtom to the younger ſons of ſuch as belong to the two firſt degrees of the peerage.

FEUDAL offices, in an inferior degree honourable, were each a kind of " grand " ſergeanty" [ſervice]; a ſpecies of tenure reſembling that of knight-ſervice; but differing from it, in not being neceſſarily relative to war. Correſponding to this tenure, in contradiſtinction to that of " pe- " tit ſergeanty," the term ſergeant is retained, as an honorary title; as, ſergeant at law [ſerviens ad legem], " ſergeant at " arms" [ſerviens ad arma]. The firſt qualified as a ſervant, or counſel, of the crown, in the common law; the ſecond, an eſquire, as ſuch, and a kind of purſuivant, attending great perſonages, and bear-

ing the ſymbols or inſignia of their dignity.

BRUSSEL, vol. i. chap. vi., deſcribes two claſſes of ſergeants, both noble, "ſergeants "of the king," and "ſergeants at arms of "the king:" The former, bound, by tenure, to ſummon the inferior barons, when their attendance was required; the latter, to perform military ſervice, according to the extent of his fief. "The great "lords had, in like manner, gentlemen, "who held of them by ſergeanty."

FAVINE, on the "Order of the Broom "Flower," deſcribes the inſtitution, by St. Lewis, of a guard, conſiſting of an hundred gentlemen, called "eſquires of the "body, and, in the language then uſed, "ſergeants of the king." They carried battle-axes; and their habit was adorned with broom flowers, and other devices of

that prince. Philip Auguſtus firſt inſtituted ſuch a guard, as a defence againſt the machinations of the aſſaſſin-prince of the Mountain.

ANOTHER claſs of diſtinctions which had place in the feudal world, called forth the exertion of talents of a more peaceful deſcription, and rewarded them with honours ſtill more elevated than the higheſt order of chivalry. This was the papal hierarchy, analogous, in a great meaſure, to the higher gradations of ſecular dignity and power.

BY authoriſing, in the church, political diſtinctions of rank, correſponding to thoſe of the ſtate, Conſtantine the Great laid the foundations of a ſpiritual empire, which, in the feudal ages, roſe above the power, and outſhone the ſplendour, of every civil

eſtabliſhment. As ſoon as the biſhops of Rome had acquired the direction of this community, its pretenſions became altogether boundleſs, and its predominating power univerſal, extending even over kings and emperors. In the internal economy of every ſtate in Europe, a part of the clerical order was advanced above the higheſt of the ſecular nobles; and the ſovereign himſelf, in ſome degree, ſubjected to the head of the univerſal church.

At Corinth, the faithful had been upbraided for going to law with each other before the heathen magiſtrates, as if none could be found among themſelves of ſufficient wiſdom to adjuſt their jarring claims. In conſequence of this, as is remarked by Gianone, who, in the Hiſtory of Naples, traces the progreſs of eccleſiaſtical authority, the deciſion of diſputes among the pri-

mitive Chriſtians, was often referred, by way of arbitration, to the church, and became the baſis of her univerſal juriſdiction.

It is aſſerted, in book ii. chap. viii., that although the conſtitution of the church had been ſettled in a ſtate of external ſplendour by the Emperor Conſtantine; "yet, in thoſe days, and down to the "reign of Juſtinian, it had no juriſdiction "in civil nor criminal cauſes." On the other hand, all prieſts and biſhops were ſubject to the ſecular power; and the patrimony of St. Peter, like that of other churches, was only a private eſtate. About the beginning of the ſixth century, as is ſtated in book iii. chap. vi., Symmachus and Laurentius, being both elected to the popedom, had their cauſe brought before the king of Italy, at Ravenna. The deci-

ſion was in favour of the former; but, through the intrigues of the faction which had at firſt oppoſed his election, he was accuſed of ſeveral crimes, and again cited before the king, who appointed a commiſſioner to try thoſe charges. In conſequence of this, a ſentence of deprivation was paſſed againſt him; which being conſidered as unjuſt, Theodorick called a national council, by whoſe judgment it was repealed. The popes, as mentioned in book iv. chap. xii., being ſubjects to the emperors of the eaſt, could not, though elected by the clergy and people, be ordained, without the permiſſion of the emperor. In D.LXXVII., Rome was ſo cloſely beſieged by the Lombards, that none could go to requeſt, at Conſtantinople, the imperial aſſent to the election of Pelagius II.; who was thereupon ordained, without the uſual mandate.

In analogy to the diſtribution of civil power in the empire, when the church was recognized by law, the higher gradations of eccleſiaſtical rank included an authority over the inferior, throughout the ſeveral diſtricts. Thus, the patriarch, or biſhop, whoſe reſidence was the metropolis of a great ſecular juriſdiction, comprehending many provinces, was veſted with authority over the primates, or chief biſhops, of thoſe provinces; while the primates had a ſimilar juriſdiction over the biſhops of the inferior diviſions. The Gothic conquerors, having themſelves embraced Chriſtianity, confirmed thoſe diſtinctions, and incorporated them with their own feudal dignities.

The old Roman empire, which ſtill ſubſiſted in the eaſt, not only retained, as above, its authority over the city of Rome,

but alſo over the territory or exarchate of Ravenna.

By the eſtabliſhed eccleſiaſtical economy, the biſhop of Rome was patriarch of the weſt, as his city had been the metropolis of the weſtern empire. He had, farther, a claim to an univerſal ſupremacy, from St. Peter, his predeceſſor in the biſhoprick, who was alleged to have been veſted with a vicarious power from Heaven. Armed with ſuch prerogatives, and ſupported by the prevailing opinion, he rejected, as heretical, and to the utmoſt of his power oppoſed, the imperial edict of Leo Iſauricus, for demoliſhing the images which had been ſet up throughout the churches. Leſt ſuch an oppoſition ſhould prove ineffectual, he ſent a magnificent embaſſy, " with many relicks," to Charles, mayor of the palace, regent or viceroy of

France, entreating his protection againſt the attempts of the emperor. This requeſt being granted, the authority of the pope increaſed, as that of the emperor declined; till, by a new tranſaction, founded on the former, it gradually acquired a ſtability which baffled the attempts of every adverſe power. In conſequence of a previous negotiation with his confederate, he abſolved the people from their allegiance; formally depoſed Childerick, king of France; and authoriſed the mayor, Pepin, ſon of Charles, to aſſume the crown: A new experiment, afterwards ſucceſsfully repeated, to vacate, and to fill many of the thrones of Chriſtendom. Pepin, in return for the crown he had thus obtained, drove the Lombards out of the exarchate of Ravenna, lately wreſted from the Greek empire; and conferred the ſovereignty, together with that of the Marca d'Ancora, on the APOSTOLIC SEE. This monarch, Charles

the Great, his ſon, and ſome ſucceeding princes, retained, over the PAPAL STATE, a ſhort-lived ſupremacy, which did not merely ceaſe to exiſt, but was converted into ſo humble an inferiority, that the emperors were at laſt reduced to hold the ſtirrup of the Roman pontiff.

THE clerical princes and lords, with all the other clergy of Europe, held themſelves bound, by a more immediate and more ſacred allegiance to the head of the church, than to any of their temporal ſuperiors; whereby was ſecured, at once, their own independence, and his univerſal dominion.

THE DOMAINS, or temporal baronies, annexed to the biſhopricks and other prelacies, were DIGNIFIED FIEFS, in virtue of this union. Some of the more eminent were

diſtinguiſhed alſo by the titles of counties, dukedoms, and electorates. Some, which had no ſecular title, were yet entire ſovereignties: Others, with or without ſecular titles, were great juriſdictions, approaching to ſovereignty.

THE ſacerdotal honours of the feudal ſyſtem were, in many reſpects, different from the temporal. None of the eccleſiaſtical dignities were hereditary; nor were any of them, as ſuch, including even the ſupreme pontificate, connected with nobility of blood. The gallantry, alſo, which diſtinguiſhed the courts of the other feudal princes, was here excluded, by the eccleſiaſtical canons: And war, the favourite buſineſs of chivalry, ſeemed, of all things, the moſt diſſonant from the character of the miniſters of religion and peace. Nevertheleſs, many of the clerical order oc-

caſionally acted as warriors; and even chivalry itſelf was introduced into the church.

For the defence of the pilgrims who reſorted to the holy ſepulchre, Baldwin, king of Jeruſalem, with his ſucceſſor, Baldwin II., in the beginning of the twelfth century, converted ſeveral fraternities of monks, of the orders of St. Auguſtine and St. Benedict, into ſo many claſſes of knights. Hence the origin of the different orders of chivalry, under a grand maſter, or ſovereign; and diſtinguiſhed by a particular habit, and by certain ſtatutes or rules, like the regular clergy. Thoſe knights were, at the ſame time, by their aſſociation, "companions "in arms:" A ſpecies of fraternity of remote antiquity. Hence the title "knight-"companion."

In addition to the ordinary badges of knighthood, as may be ſeen in Favine, on the Orders of the Holy Land, there were preſcribed, for the devices of the reſpective orders, certain forms of the croſs; which, in war, were diſplayed on ſcarlet ſurcoats, as armorial inſignia, above their coats of mail; and, in peace, were worn embroidered on their clerical mantles, on the left ſide, near the heart. The mantles were of different colours, according to the different rules of the monaſtic orders. That of the knights of Malta was in imitation of the garment of camel's hair, which their patron, St. John, wore in the deſert. The croſs of Malta, ſplit at the extremities into eight points, to repreſent the eight beatitudes, reſembled a ſtar, rather than a croſs: And, at the ſame time, croſſes were often repreſented as ſurrounded with rays. Hence the origin of the

ſtars which ſtill diſtinguiſh ſo many orders of knighthood.

La Roque, chap. lxxxvii. of his Treatiſe on Nobleſſe, ſays, that the title meſſire [ſir], as applied to the clergy, was at firſt inferior to that of maſter; the latter being given to doctors,—the former, to non-graduate curates. But when the title ſire came to be appropriated to the king, that of meſſire became more illuſtrious.

An inſtance of the title sir being applied to our clergy, occurs in Froiſſart; who, in ſpeaking of ſome of the earl of Douglas's knights that kept by him after he fell at Otterburn, mentions, alſo, one of his chaplains, that fought valiantly, "Sir William of Norbernych" [probably North-Berwick]. The clerical application of the title became common with us, whe-

ther derived from the cuſtom of France, from ſome pontifical grant, or from the eſtabliſhment which the eaſtern monaſtic knights, particularly thoſe of St. John, had acquired in this country.

At the beginning of the Reformation, as related by Spotſwood, Ann. M.D.LVIII., Mill, a prieſt, being apprehended by two others, "Sir George Strahan" and "Sir "Hugh Torry," and brought into the court of the archbiſhop of St. Andrew's, he diſclaimed the title "SIR WALTER "MILL;" by which he was arraigned of hereſy, before the PRIMATE, the archbiſhop of Athens, and ſeveral other biſhops, abbots, and doctors; adding, that he had been too long one of the "POPE'S "KNIGHTS." A title thus employed judicially, and diſclaimed as characteriſing the pope's knights, appears to have had ſome other foundation, than mere courteſy. It

was, about the ſame period, in like manner, applied to the monks. The proprietor of Croſs-Ragwell abbey, Sir Adam Ferguſſon, has a copy of a teſtamentary deed, dated M.D.XXX.; wherein a number of monks, to whom it relates, have each the title ſir [dominus] prefixed to his name. Some more recent inſtances of this title being applied to the clergy, occur in Malone's notes on Shakſpeare, [character of " Sir Hugh Evans]."

In the eccleſiaſtical branch of the feudal ſyſtem, may be ranked the degrees of honour eſtabliſhed in the ſchools, diſtinguiſhed by the titles bachelor, and maſter or doctor; and conferred, after a proper courſe of diſcipline, by an inveſtiture, like that of chivalry. Though thoſe honours flouriſhed under the ſhade of the church, they were not confined to theology, but extended to the various ſciences. Here

the dignitaries, as they may be called, formed a kind of chapter, reſembling the court of an eccleſiaſtical princedom; and veſted, in many inſtances, with an extenſive juriſdiction, beſides the power of conferring academical honours.

When the Emperor Frederick II., in M.CC.XXIV., inſtituted the univerſity of Naples, as ſtated by Giannone, he ſupplied it with able profeſſors in all faculties; conferring many ample privileges, beſides the cognizance of civil cauſes, and the right of granting to candidates letters of approbation. But he reſerved to himſelf, and his ſucceſſors, the prerogative of conferring the degree of maſter or doctor, at that time ſynonymous.

With us, the degree of doctor, in any of the faculties, together with that of ſergeant at law, has always been held ſupe-

rior to the rank or degree of eſquire, and next to the honour of knighthood; as may be ſeen in the firſt volume of Blackſtone's Commentaries, on the article Precedency.

La Roque [chap. xlii.] ſays, that, at the council of Baſle, in M.CCCC.XXXI., the Emperor Sigiſmond ordained, that doctors ſhould precede knights.

The moſt diſtinguiſhed rank or degree belonging to the academical department of the feudal ſyſtem, was, according to a peculiar acceptation of the term, ſtyled "COUNT PALATINE;" an anomalous literary dignity, of the claſs of higher nobility, and conferred chiefly by the pope and the emperor. Selden gives a copy of the patent by which the rector of the univerſity of Helmſtad, and his ſucceſſors in office, were advanced to the dignity of counts palatine, by the Emperor Ferdinand II.

Among their other prerogatives, thoſe counts were empowered to grant academical honours; particularly, to beſtow on the poets that higheſt prize of ambition, the LAUREL CROWN.

IN volume x. Mem. Acad. Inſcr. et Belles Lettres, is a diſquiſition concerning the "crowned poets," by M. L'Abbe du Reſnel; who ſays, that, from the floral games, inſtituted at Toulouſe in M.CCC.XXIV., aroſe the uſage of conferring degrees in poetry, in imitation of thoſe received at the univerſities, which had been introduced about the beginning of the thirteenth century. The reception of academical degrees being termed receiving the BACHELOR'S or DOCTOR'S LAUREL, he adds, that, in the famous Medical College of Salerno, DOCTORS were inaugurated with the LAUREL CROWN.

ANOTHER, and earlier order of literati, belonging to this claſs, were diſtinguiſhed by honours, which they received at the hands of the ladies, ſimilar to the prizes of the tournament. Thoſe were the troubadours, or poets, of Provence; whom, according to Meneſtrier and St. Palayae, the ladies adorned with crowns, interwoven with peacock's feathers; a plumage in great requeſt, and equivalent here to the laurel of the academic bards. Differing, perhaps, little in intrinſic value, but ſuperior in beauty and permanence, and more conſonant with the decorations of chivalry, crowns, compoſed chiefly of thoſe materials, were ſo far preferred to laurel. They were not reſtricted to the troubadours; for ſuch a diadem, ornamented with gold, was ſent by Pope Urban III. to Henry II., wherewith one of his ſons was to be crowned king of Ireland; as

mentioned by Selden, under the title Lord,—and by Lord Lyttleton, under the year M.C.LXXXVI.

THE troubadours, whoſe firſt appearance was in the eleventh century, were only a particular order of the bards or minſtrels, which, from the earlieſt times, are found among all the Gothic nations. The following account of thoſe poets occurs in Beattie's "Elements of Moral Science." "That part of the ſouth of France which "was anciently called Provincia Romana, "and ſtill bears the name of Provence, "was, about this time, the moſt civilized "country in Europe. It, no doubt, re-"tained ſomething of the old Roman diſ-"cipline, and probably of the Greek too; "Marſeilles, a great city in it, having "been a Grecian colony. Here it was "the firſt ſpecimens appeared of compoſi-

" tion in a modern tongue. They were " made in verſe, by perſons, who, in the " language of that country, were called " troubadours, that is, poets; for the " term has the ſame etymological ſenſe " with the Greek word poet; both being " derived from verbs ſignifying, to make " or invent."

FROM the preceding enumeration of feudal dignities, and the variety of honorary inveſtitures by different characteriſtic ſymbols, it appears, that the honours of the ages of chivalry were far from being confined to nobility of blood. The junior claſs of this NOBILITY, or PRIMARY ORDER OF CHIVALRY, conſiſted of two degrees. The firſt included thoſe whoſe merit had been rewarded by armorial enſigns, together with their ſons, both ſtyled " gentle- " men of coat armour." The ſecond in-

cluded their grandſons, and more remote deſcendants, who were called " gentlemen " of blood."

THE proper armorial diſtinction of the former ſeems to have been a coat of arms without any creſt, wreath, helmet, or other " tymbre" [any armorial ornament placed above the ſhield]; that of the latter, a coat of " arms, tymbred." Though, anciently, none but knights could wear helmets at the tournaments, they were afterwards borne on armorial enſigns, to denote " no- " bility of race." Meneſtrier on Nobleſſe, chap. vii. gives an ordonnance of the Archduke Albert, prohibiting, in the low countries, thoſe who were not noble by deſcent, from bearing " tymbred-arms." Favine, in book i. chap. ii. ſpeaks of the creſt and mantle as expreſſive of " nobi- " lity by deſcent."

THE coat of arms was a diploma of hereditary nobility, in contradiſtinction to the nobility or dignity attached to high office, or to any other merely perſonal ſtation of eminence. Analogous, in point of eſtimation, to this rank of nobility, were official honours of the ſecondary claſs.

THE ſecond ORDER OF CHIVALRY was that of eſquire. Such were all gentlemen, who being initiated in the military profeſſion, had alſo, by a public inveſtiture, received arms [implements of war]. Such, likewiſe, as had been advanced to the rank of eſquire by the ſovereign, though not previouſly gentlemen.

PERSONS of the higheſt rank, who had not received knighthood, were, in that view, termed eſquires. Favine, on the Order of the Ship, recites part of the cere-

monial employed in conferring knighthood on William Count of Holland, about to be crowned King of the Romans at Aix la Chappelle, where he was ſtyled "eſquire" by the King of Bohemia, when preſenting him to the Cardinal Legate to be knighted.

In this country, eſquires were diſtinguiſhed from the ſimple nobles, or gentlemen, by wearing a SILVER COLLAR. Thoſe collars are ſtill worn by heralds, and ſergeants at arms, who are created eſquires by the inveſtiture into their reſpective offices.

Certain offices of magiſtracy, and other honorary ſtations, were analogous, or equivalent to the rank of eſquire.

The third, and more appropriate ORDER OF CHIVALRY, was that of knight: diſtin-

guiſhed from each of the foregoing by an inveſtiture which implied ſuperior merit and addreſs in arms.—By the attendance of one or more Eſquires, by the title Sir, by wearing a creſt, an helmet of peculiar form, apparel peculiarly ſplendid, poliſhed armour of a particular conſtruction, gilded ſpurs, and a golden collar. Such collars are, together with ſtars, ſtill worn by the knights of the Aſſociated Orders; and might be worn alſo by knights bachelors, as the ſumptuary ordinances, it is believed, prohibited thoſe only who were under the degree of knighthood from wearing golden collars.

Persons of condition, who had not attained the honour of knighthood, came to be permitted to wear the "harnois blanc," or poliſhed armour, and to be addreſſed by the title meſſire, a conſiderable time before the diſcontinuance of the tourna-

ments, and other diſtinguiſhing uſages of chivalry.

THE creſt has long ſince ceaſed to be a mark of knighthood, and become common to all who bear coats of arms.

SEVERAL magiſtrates, and other perſons in eminent ſtations, are put ſo far on a footing with knights of the reſpective orders, as to be alſo diſtinguiſhed by wearing golden chains, or collars.

THE DOCTORATE, or higheſt degree in the Academies, is, in point of rank, analogous to knighthood, and, with us, claſſed next to it. This DEGREE, like others belonging to the ſchools, is diſtinguiſhed by a particular habit, and by inveſtiture with the cap or pilium.

KNIGHTHOOD being conferred on perſons belonging to different general claſſes in ſociety, thoſe claſſes came to be conſidered as particular ranks of knighthood. The ſimple nobles or gentlemen, honoured with knighthood, were ſtyled KNIGHTS BACHELORS. The poſſeſſors of great eſtates, who could bring into the field above four and twenty gentlemen, or knights of their own vaſſals, each with one or more perſonal attendants, were ſtyled BANNERETS, and KNIGHTS-BANNERETS, after receiving knighthood, in alluſion to the ſquare flag or banner in which their arms were diſplayed, to diſtinguiſh them from thoſe of inferior rank and power, whoſe armorial enſigns were exhibited in rounded or tapered flags, termed pennons and guidons. When the fortunes of ſuch as were nearly on a footing with bannerets increaſed, they were advanced to that dignity, ſome-

times by the delivery of a banner, ſometimes by the ceremony of having the tapered part of their pennon torn off in preſence of the army. An inſtance occurs in Froiſſart, who deſcribes the ceremony, giving the banner to Sir John Chandois, by Edward Prince of Wales, called the Black Prince, and Peter King of Caſtile.

ONE of the armorial diſtinctions belonging to the third claſs of nobility, termed bannerets, or knights bannerets, was the WREATH, conſidered as a kind of diadem, and repreſented, not in the uſual form of a ſilken chaplet, but of an OPEN GOLDEN CROWN or CORONET. A badge, ſays Meneſtrier, in chap. iv. of the Origin of Armories, derived from the tournaments, where ſuch as had diſtinguiſhed themſelves were crowned by the hands of the ladies, with wreaths, which, in the old romances, are called "CHAPLETS OF HONOUR," that is,

" caps of dignity, garlands, or crowns." In chap. iii. on EXTERIOR ORNAMENTS, he remarks, that Froiſſart, vol. i. chap. xxix., ſpeaks of the Lords of Germany, and of the Low Countries, who made a league with the King of England againſt the King of France, ſtating, that each of them had a certain number of men at arms with HELMETS AND TYMBRES COURONNEZ. " Oli-
" ver de la March ſays, that none ought
" to adorn the tymbres of their armorial
" enſigns with a Golden Crown, but gen-
" tlemen of NAME, ARMS, and CRY" [gentlemen of noble anceſtry, having arms, and a " cry of war]." " Hence on ſo ma-
" ny ſeals of arms of ancient lords, and
" knights-bannerets, are crowns repreſent-
" ed upon the helmets."

SUCH as are converſant in heraldry, eaſily diſtinguiſh the above crowns from the CORONETS borne on coats of arms, to mark

the DIGNITY of BARON, VISCOUNT, EARL, MARQUIS, or DUKE. The former are attached to the helmet; are of a ſmall ſize, and all of one kind,—a circle with trefoils raiſed on the upper edge. The latter are larger; of different ſpecific forms, according to the different gradations of the higher or PRINCELY NOBILITY; and on armorial inſignia, in this country, are not repreſented as attached to the helmet.

IN later times, when armies were no longer levied on the footing of the feudal conſtitutions, the dignity of BANNERET ceaſed to be in any meaſure territorial, and became entirely a perſonal honour. Thenceforward, knighthood conferred under the royal ſtandard, diſplayed in open war, was held to be the dignity of banneretſhip, and gave precedency of knights bachelors, and of knights of the Bath. Thoſe bannerets conſiſt of two claſſes;

the firſt includes ſuch as are knighted by the king in perſon; the ſecond, ſuch as are knighted by his lieutenant [the commander in chief]. There can be no doubt that the king could diſpenſe with the circumſtantial qualification of being created on the ſcene of action, ſhould he think proper to confer the dignity without it. Thoſe two claſſes of bannerets differ only in precedency, the one being ranked before, the other after baronets, and the younger ſons of barons and viſcounts. They are both diſtinguiſhed by bearing SUPPORTERS, with a BANNER OF THEIR ARMS on each ſide of the ſhield.

KNIGHTS bachelors, or ſimple knights; knights bannerets, in the more modern acceptation of the title; knights of the various ſocial orders, as thoſe of the Temple, and of St. John, including the chiefs or preſidents of ſuch orders; are all the claſſes

of knighthood properly ſo called. But ſo eminent was knighthood of the latter deſcription, that the chiefs of certain aſſociate orders, were, in that character, and under their military title of "GRAND MA-" STER," recognized as SOVEREIGN PRINCES.

THE two general claſſes or ranks wherein knighthood was united to a condition of greater eminence than that which was common to the knights bachelors, the later knights bannerets, or to the knights-companions of the ſocial orders above mentioned, were the more conſiderable feudal Lords, together with ſuch as held the dignity of Princes. Both were externally diſtinguiſhed from all the inferior orders of chivalry, by diſplaying their arms on the BANNER, while the arms of Gentlemen, Eſquires, and Unbannered Knights, could be diſplayed on no large flag, but

the tapered enſign called a pennon or guidon.

THE princes and chief lords were not generally known under the title banneret, but by the particular title of dignity belonging to their reſpective territories.

THE general order of princes, or the higheſt rank to which knighthood was ordinarily annexed, conſiſted of various particular claſſes and degrees, externally diſtinguiſhed by CROWNS and PURPLE ROBES; the one, from diſtant ages, the chief badge; the other, the favourite livery of royalty.

IN the infancy of the arts, while moſt nations were in a ſtate of barbariſm, the Phœnicians diſcovered the Tyrian purple. The beauty of the dye was enhanced, as

the rudeneſs of thoſe times could not imitate it; it was choſen to diſtinguiſh the apparel of royalty, and continues to do ſo to this day.

THE modern royal purple is ſomething between the ſapphire and amethyſt; the ancient was, according to Du Goguet, a kind of dark blood colour: it is now called crimſon, and worn chiefly by inferior princes. The State Robes of the Britiſh and Iriſh Peerage, and the cap or tiara of their Coronets, are crimſon velvet furred with ermine.

BY a natural aſſociation, the viſible excellence of material objects becomes ſymbolically expreſſive of that which is abſtract and inviſible. Hence were crowns of various ſorts choſen to adorn the head, in token of ſuperior merit or eminence; hence alſo did golden crowns become ſo

univerſally emblematical of royal power and dignity. Such characteriſtic objects inſtantaneouſly addreſs the imagination with an emphaſis beyond the powers of language.

THE general order of princes, includes independent ſovereigns, as, the Pope, the Emperor, moſt Kings; and, incidentally, ſome of inferior title, as, the Prince of Benevento, before he ſubmitted to the empire; and the Duke of Pruſſia, before he aſſumed the name of king.

IT includes, ſecondly, The claſs of dependent ſovereigns, as, the Kings of Naples and Bohemia. Inferior kings, as thoſe of Majorca and Man. Potentates, who have neither the royal title nor dignity, as, the Electors of the Empire, the Arch Duke of Auſtria, the Grand Duke of Tuſcany. Many other dukes; alſo, the Grand Maſter of Malta, the Grand Maſter of the Teuto-

nic Knights, Archbiſhops, Biſhops, Abbots, Priors, Abbeſſes, Prioreſſes, Marquiſes, Counts, Barons, belonging to the College of Princes of the Empire, with other ſovereigns of like rank.

It includes, thirdly, The claſs of princes who are neither ſovereign nor independent; whoſe titles and dignity, even royal dignity not excepted, correſpond to thoſe of the ſovereign princes; as, the King of the Romans, preſumptive ſucceſſor to the German empire; the Doges, elective chief magiſtrates of the republics of Venice and Genoa, who, in the name of thoſe communities, were reſpectively veſted with an adminiſtrative and titular royalty, on account of Cyprus, Candia, Corſica, kingdoms which belonged to the above commonwealths; the preſumptive heirs, and other immediate branches of imperial and royal families; the College of Cardinals;

the preſumptive heirs, and other immediate branches of ſubordinate reigning families in Europe; all who poſſeſſed, or were raiſed to princely dignity, without having any domain ſufficiently important to hold the rank of a princedom, or a juriſdiction ſo eminent as to conſtitute ſovereignty.

FROM the moſt diſtinguiſhed ranks in the claſs of non-ſovereign princes, it appears, that even the higheſt POLITICAL DIGNITY is not, with regard to the poſſeſſor, neceſſarily connected with ſovereignty, nor with any eminent degree of political authority and power. Great independent ſtates have conferred various degrees of this DIGNITY, and may confer all ſuch degrees of it as are not inconſiſtent with their own ſupremacy, with the genius of their government, nor with the law and cuſtom of nations. PRINCELY DIGNITY, including Royalty, is the higheſt they can

confer. Its ſecular gradations are generally diſtinguiſhed by inſignia, modelled after thoſe of Royalty; and its eccleſiaſtical, by enſigns, aſſimilated to thoſe of the Pontificate.

ALL degrees of the epiſcopal order, together with ſuch abbots and priors as are exempt from epiſcopal juriſdiction, are diſtinguiſhed by a mitre, ſomewhat ſimilar to the papal diadem.

THE Cardinals, conſiſting of Biſhops, Prieſts, Deacons, and forming at once the Conſiſtory or Chapter, the Supreme Council, and the Electoral College of the PONTIFICATE, are diſtinguiſhed by the title of EMINENCE, by PURPLE ROBES, and a SCARLET HAT, with pendents at the ſides, fretted like the meſhes of a net, and ending in a number of taſſels. Archbiſhops and bi-

ſhops have GREEN HATS, with ſmaller pendents, of like form.

TOWARDS the end of the ſixth century, as ſtated by Giannone, in book iv. chap. xii., "ſtranger-prieſts, deacons, and ſub-"deacons, admitted into many churches, "as thoſe of Rome, Milan, Aquileia, "were termed INCARDINATI, or CARDINA-"LES: A title, which, at its riſe, did not "denote any ſupremacy; yet, in the fol-"lowing ages, made ſo dazzling a figure, "as of late to vie with the royal dignity." In book xvii. chap. iii., he relates, that, "at the council of Lyons, A. D. M.CC.XLV. "Pope Innocent IV., ſitting on the "throne, with Baldwin, emperor of Con-"ſtantinople, on his right-hand, "ADORN-"ED" the CARDINALS with RED HATS, to "ſhow, that they ought to ſhed their blood "in the ſervice of the church, againſt the

" Emperor Frederick II., whom he there
" depoſed. At the ſame time, were
" granted, as farther marks of dignity, the
" train-bearer and the ſilver mace, when
" they rode on horſeback, that they might
" be regarded, as on a footing with kings.
" This," it is added, " he did out of ma-
" lice to Frederick; who had ſaid, that
" prelates ſhould walk bare-footed, in imi-
" tation of Chriſt and the apoſtles."

THERE are many prelates, of inferior power and conſequence, who cannot be conſidered as belonging to the order of princes.

THERE is alſo an intermediate claſs of nobility, having the titles of marquis, count, and baron; whoſe rank may be viewed, as ſomewhat ſimilar to that which is derived from knighthood. Though their titles are hereditary, and their armo-

rial enſigns bear coronets, as badges of rank; yet they are not ſo eminent, as to be included in the PRINCELY ORDER. Thoſe belonging to the claſs of princes, are, in ſome inſtances, diſtinguiſhed by ſuch ſubſidiary titles, as that of EMINENCE, GRACE, HIGHNESS; and in others, by wearing their reſpective coronets on the head, as well as on the armorial enſigns.

MOST of the eccleſiaſtical degrees of princes have here been brought into view, with no reference to the orders of knighthood; but becauſe the curſory enumeration of the ſeveral claſſes of princes would have been altogether incomplete, had it not included thoſe of eccleſiaſtical dignity.

HONORARY ſymbols have been particularly ſpecified, as expreſſive of the various orders and degrees of rank, in contradiſtinction to formal armories, the general

inſignia of hereditary nobility. The diſtinctions to which honorary ſymbols referred, were many of them equal, ſome of them ſuperior, and others, as the POPEDOM, eminently ſuperior, to any honour that could be derived from blood. Elective ſovereignties, whether eccleſiaſtical or laical, conferred on the poſſeſſors a dignity equal to that of hereditary ſovereigns of the ſame claſs, who alſo were themſelves greater by office than by birth.

AMONG the honorary ſymbols not neceſſarily connected with birth, may be ranked certain formal coats of arms, in imitation of thoſe which, by the law of chivalry, diſtinguiſhed particular perſons and families, as enſigns of hereditary nobility. Such coats of arms, ſo called in a ſecondary and leſs proper ſenſe, were attached to empires, kingdoms, civil communities, high offices, and dignified eccleſiaſtical

and ſecular fiefs. They had a reference to the TERRITORY of the fiefs and independent dominions, and to the nature of the particular communities and offices which they repreſented, and ſerved to diſtinguiſh.

IT has been ſtated above, that the ſpecific RANK or DIGNITY of the reſpective COMMUNITIES, OFFICES, PRINCELY HONOURS, and SOVEREIGNTIES, was more particularly expreſſed by SYMBOLS accompanying COATS OF ARMS; as, CAPS OR HATS, SWORDS, MITRES, CORONETS, DIADEMS.

THOSE obſervations are, in ſome meaſure, illuſtrative of the manner in which HERALDRY diſcriminates and characteriſes the various honorary diſtinctions belonging to the feudal ſyſtem. It views ſuch diſtinctions generally, as territorial, official, profeſſional, perſonal, or derived from birth; and, in relation to a particular

kingdom or ſtate, it conſiders them as political, civil, military, eccleſiaſtical, or academical.

THE political dignities are thoſe connected with the ſupreme legiſlative or judiciary power of the ſtate, with ſubordinate ſovereignty, or with a juriſdiction approaching to ſovereignty over the reſpective great fiefs included within the territory of the ſtate. The eccleſiaſtical and ſecular poſſeſſors of ſuch dignities, in Germany, were ſtyled PRINCES OF THE EMPIRE; in France, PEERS OF THE REALM; in Britain, the ſecular were ſtyled PEERS; and the eccleſiaſtical, SPIRITUAL LORDS OF PARLIAMENT.

THE DIGNITIES of CONSTABLE, MARSHAL, ADMIRAL, and other high MILITARY HONOURS, uſually held as fiefs, or united, either incidentally or hereditarily, to great

territorial fiefs, were, in this view, a branch of the political department; as were alſo other great offices, of a civil nature, but generally held by military tenure, or, like the following, united to territorial fiefs ſo held. Such were the offices of HIGH STEWARD, CHAMBERLAIN, TREASURER, BUTLER. To theſe may be added the CHANCELLORSHIP, or preſidency of the great national council; an office, political, in reſpect of eminence, and as connected with the ſtate at large, but, in its own nature, wholly civil, and, for the moſt part, not even incidentally connected with the exerciſe of arms.

THE civil dignities, properly ſo called, are thoſe belonging to inferior gradations of authority or juriſdiction, in reference either to the whole, or to a part of the community. Such were the dignities poſſeſſed by judges, and other perſons of

rank, reſpectively veſted with the adminiſtration of different branches of the authority of the ſovereign; or holding any honourable, official, or profeſſional ſtation more immediately relative to peace than to war.

THE chief eccleſiaſtical dignities, not included in the political department, were certain inferior abbeys and priories, veſted with juriſdictions ſimilar to thoſe of higher rank, yet either not held immediately of the crown, or not ſufficiently eminent to confer on the poſſeſſors a ſeat in the national council.

To this claſs alſo belong ACADEMICAL HONOURS, modelled after the orders of chivalry, but inſtituted by the authority of the church. Some of thoſe, as the degrees of bachelor and doctor of theology, and of the canon law, were expreſsly clerical;

and all of them were obtained on account of literary eminence, which was, at the ſame time, a proper qualification for the higheſt eccleſiaſtical preferment.

THE military honours not included in the political department, were VAVASORIES, or lordſhips, and banneretſhips not holding immediately of the crown; and, inconſiderable fiefs in chivalry, which, though held of the crown, were not of ſufficient importance to confer a ſeat in parliament. — The perſonal dignity of KNIGHTHOOD; the rank of ESQUIRE, alſo perſonal; together with the degree of GENTLEMAN, characteriſed by the poſſeſſion of armorial enſigns, whether acquired perſonally or by inheritance.

IN the ſeveral European ſtates, the public military force is now conſolidated under one general head, of whom all offices

conferring rank are immediately held. This rank, though not hereditary, is in other reſpects, equivalent to that which, in the times of chivalry, was connected with the bearing of armories; as the officers are GENTLEMEN, and ESQUIRES, by their reſpective commiſſions from the ſovereign. The higher gradations of military rank correſpond to the higher orders of chivalry. In this country, field officers rank next to knights-bachelors; and generals and admirals, though their rank is not ſtated in the common order of precedency, may be regarded as equal or perhaps ſuperior to knights.

As war is no longer the principal occupation, it has alſo ceaſed to be in any meaſure the excluſive path to advancement. Eminence in many of the mechanical, commercial, and liberal arts, leads now to the goal of eſtimation and inde-

pendence; eſpecially eloquence, when it finds its way to the ſenate, is often crowned with the higheſt public honours.

THE ſtatute of Henry V., requiring all perſons to be diſtinguiſhed, in legal proceedings, by ſome particular addition, as that of their calling, profeſſion, or ſtation, has made the titles gentleman and eſquire as familiar in the courts of common law as they formerly were in the court of chivalry. The title eſquire is applied to all perſons of condition not diſtinguiſhed by ſuperior titles, including reſpectable citizens of the higher claſs. The title gentleman is applied to perſons of liberal education, living in a reputable ſtyle, without following any employment which may detract from it. In ſociety, the term gentleman implies ſomething additional to this deſcription: It ſignifies a man endowed with probity, with generoſity and delicacy of

ſentiment, with a diſpoſition rather to receive, than be capable of doing an injury, and to entertain a due reſpect for others, without depreciating himſelf. In perſons of higher rank, thoſe qualities are not expected in a higher degree; though they may, perhaps, be ſet off with a ſuperior external poliſh. Education and reſpectability of ſtation are, indeed, adventitious: And probity, the moſt diſtinguiſhed of the characteriſtics above enumerated, is indiſpenſible in every rank, whether above or below that of gentleman; while, at the ſame time, it adds luſtre to all who poſſeſs it.

At the Heralds College, a gentleman is, as formerly, one who bears a coat of arms.

CHAPTER VI.

Diſtinctions of Rank inſeparable from the eſtabliſhment of Society.—Neceſſarily reſult from the Poſſeſſion of Property.—From the ſeparate Adminiſtration of the different Branches of Government.—Popular Government.—Its neceſſary Inſtability.—Impoſſible for it to exclude diſtinctions of Rank.—Concluſion.—Recapitulating ſome of the Advantages derived to Society from the Feudal Government, and from the Spirit of Chivalry.

IN ſpeculation, it has ſometimes been queſtioned, whether it would not be conducive to the happineſs of ſociety to exclude diſtinctions of rank. Yet nothing can be more certain, than that ſuch diſtinctions are unavoidable.

WERE it poſſible to place men on an equal footing, and to enſure their continu-

ance in ſuch a ſtate, it would repreſs every important exertion, where there were neither motive nor hope of riſing above the common level; nor any fear, becauſe no poſſibility of ſinking below it. Wherever property is eſtabliſhed, all men endeavour to obtain it; but as they are not all equally ſtrong, healthy, nor endowed with the ſame capacity, they cannot all be equally ſucceſsful.

The poſſeſſion of property, by exempting ſome individuals from labour, enables them to obtain knowledge. This opens many ſources of diſtinction, by developing genius, or thoſe ſuperior energies of mind which lead to high attainments, and to the forming and accompliſhing arduous deſigns. Here the view of property may be loſt in the love of fame, or public honour; for there is in the human conſtitution, an innate deſire of eminence, which

public honours will allure beyond every mercenary conſideration.

An important effect of the eſtabliſhment of property, reſults from the right whereby it is tranſmitted and ſecured in perpetuity to the heirs of the poſſeſſor. This introduces, not temporary or perſonal diſtinctions, as thoſe of magiſtracy, of maſter and ſervant, rich and poor, which are alſo inſeparable from the eſtabliſhment of property; but hereditary diſtinctions, connected with hereditary influence.

Affluence and ſplendour come to be conſidered as the birth-right of ſuch families as have long poſſeſſed an hereditary fortune. This is a natural conſequence of the eſtabliſhment of property; hence men born to thoſe advantages, are in effect, and in common eſtimation, as really diſtin-

guiſhed by them as though they were inherent, and not merely adventitious endowments. Perhaps the younger branches of ſuch families are not all poſſeſſed of property, yet they ſhare in the reſpectability of their connections, and generally poſſeſs the means of heightening ordinary talents, by accompliſhments which reſemble the more immediate gifts of nature.

WERE the language of chivalry to be here employed, thoſe families would be ſtyled noble. But whether titles, or names of dignity, be, or be not ſuperadded, the diſtinction itſelf continues, and cannot be ſet aſide, ſo long as property ſhall continue to be ſo powerful an incentive to univerſal induſtry and exertion.

THIS ſhows, that nobility of blood, or hereditary diſtinctions of rank, are by no

means peculiar to chivalry; but would alſo be found in the moſt perfect democracy.

If the republic of Lacedemon be held an exception to the poſſeſſion of property in the manner referred to, that ſtate had many diſtinctions of rank, eſpecially the moſt odious, thoſe of tyrant and ſlave, in unrivalled perfection.

In free ſtates, there are ſtill other diſtinctions which neceſſarily ariſe from the ſeparation of the powers of government into the political or legiſlative; the judicial, or that of adminiſtering the laws; and the executive, or that of enforcing the decrees of the legiſlative, and the deciſions of the judicial power.

Thoſe ſeveral powers of government are not indeed equally capable of being

exerciſed by the people over themſelves, eſpecially the executive power. They may exerciſe legiſlative power, through the medium of a repreſentative body, which, however, muſt be ſo far limited in point of number, as diſtinctly to hear thoſe who addreſs it, otherwiſe it would be a tumult, rather than a deliberative aſſembly.

THE judicial power may be exerciſed, in a very ample manner, by the people. By means of juries, they may judge and decide, without appeal, on the lives of their fellow citizens.

THE ſupreme criminal judicature, thus ſtated as retained by the people in their own hands, together with the concluding obſervations which follow, is here brought into view, on account of its connection with the foregoing. It is indeed no diſtinction of rank; but a branch of ſove-

reignty not leſs important than that of legiſlation.

It may be added, that the executive power could not be adminiſtered by means of juries. Were juries to have uncontrollable power of executing or ſuſpending ſentences of condemnation, they would, in numberleſs caſes, be intereſted in delaying, evading, or preventing juſtice, from affection, hopes of gain, fear, and other cauſes.

While diſtinctions of rank are inſeparable from ſociety, there is an equality alſo with which its happineſs and perfection are inſeparably connected. This equality conſiſts in the common right by which each individual is equally entitled to acquire, poſſeſs, and enjoy, in the manner moſt agreeable to himſelf, whatever he

can obtain without violating the very ſame rights, in others, which he himſelf poſſeſſes. This maxim is illuſtrated by the laws of free and well regulated ſtates, where the life, reputation, liberty, and property of the loweſt ſervant are equally ſacred with thoſe of his maſter: Where all obſtacles of a political nature are removed, and every barrier open that may lead to a preferable ſituation.

THE great end of government is to promote the health of the body-politic: But among mankind, the members which compoſe this body, there is not only weakneſs, fallibility, or liableneſs to err through miſtake; there is a depravity, ſo malignant, as too often to require that the parts moſt infected by it be cut off. As this poiſon cannot be totally expelled, approved ſkill, experience, and care, are ne-

ceſſary, in order to weaken and counteract its influence. Virtue, eſpecially a ſenſe of juſtice, inſpiring the community to adopt equal laws, which ſhall give to all their due, is here the only antidote of ſufficient efficacy. The celebrated political communities of antiquity, called, by a bold figure of ſpeech, FREE STATES, were but penuriouſly ſupplied with this antidote. Hence was each of them divided againſt itſelf; the depravity of the ſtronger party, trampling on the weaker, claſſing them with brute animals, and other common objects of property; although they were innocent, endowed with reaſon, and with all the exquiſite perfections and ineffable ſenſibilities which accompany it.

BESIDES the internal diſorders incident to ſociety, it is liable alſo to be aſſailed by ſtorms from without; nor will it ever be exempted from this danger, till injuſtice,

envy, covetouſneſs, and diſhoneſt ambition forſake the earth.

To frame a new ſyſtem of government, capable at once of averting thoſe evils, and procuring the utmoſt attainable good; of ſecuring the ſafety and liberty of individuals againſt foreign hoſtility, and eluding the verſatile manœuvres of unprincipled ambition: To frame ſuch a ſyſtem of government, is not a taſk befitting the naked and untutored eye which views the political economy of ſociety as it views the ſtars, ſatisfied with the clearneſs of the proſpect, yet unconſcious of the diſtance, magnitude, and complicated evolutions, which the aid of the teleſcope, and a due acquaintance with aſtronomy would diſcloſe.

In a government completely popular, there is not any permanent principle of

ſtability, except, perhaps, the ſyſtem of municipal law, and the hereditary ſucceſſion of property; which laſt ſeems ſomewhat diſſonant from the ſpirit of the conſtitution.

THE ſupreme, as well as all the inferior powers of the ſtate, is elective. It is nominally lodged in the great national council: But all its operations are accelerated, obſtructed, or repelled, according to the ſuperior conſequence or addreſs of the adverſe factions, which are each of them eager and indefatigable to monopolize for the public good, the entire direction of the community.

THE weight of ſuch a ſtate in the ſcale of nations is greatly diminiſhed by the inſtability and fluctuation which cheriſhes internal ſtruggles, and courts the interference of foreign powers.

DISTINCTIONS of rank, theoretically diſclaimed, yet inſeparably united to wealth, and to different portions or gradations of power, are purſued with that ſtrong avidity which reſults from the united love of gain, authority, and pre-eminence.

A GOVERNMENT entirely popular ſeems thus but a prepoſtrous expedient for the final abolition of rank. If it do not increaſe, it is far from diminiſhing the number of individuals ſo diſtinguiſhed. It only concentrates all diſtinction in riches, and in official power.

THENCE ariſe two ſituations, in themſelves reſpectable, but here in an eſpecial manner open to the ungenerous and grovelling, who, in ſuch ſituations, never forget to diſplay the proverbial inſolence of office; and the equally deſpicable pride of ſordid wealth.

SOME men are born with intuitive ſuperiority to this meanneſs; ſome eſcape it, alſo, in conſequence of a proper education. On the other hand, it is equally certain, that all adventitious diſtinctions, in common with thoſe ariſing from office or wealth, are liable to be abuſed; and may incur contempt, where the poſſeſſors are unreſtrained by a ſenſe of propriety, and deſtitute of inherent worth.

BUT if the diſtinctions inſeparable from ſociety are, by means of ſome political arrangement, centred in riches, and in official power, without any regulation to counteract the effects moſt likely to follow, the ſyſtem of manners reſulting from the pride of wealth, and from a mercenary thirſt of gain, will be apt to inſpire groſs inſolence of character, with a contempt for every ſpecies of excellence unconnected with the poſſeſſion of money.

THE abuſes which may be aſcribed to adventitious honour, are, perhaps, moſt effectually obviated or checked, where the diſtinctions of ſociety are placed on a liberal ſcale, correſponding to that variety of eminence which flouriſhes under the moſt improved political economy. All have the rank of freemen, without being precluded from any other to which either their exertions or talents may entitle them. The laws interpoſe no barrier between the people at large, and that claſs which chivalry ſtyled noble; nor do they afford any advantage to the latter, who are neceſſarily diſtinguiſhed by thoſe circumſtances only, or chiefly, that are inſeparable from the poſſeſſion of property, or by a certain cultivation, equally unconnected with legal privilege.

IN a comparative view of political inſtitutions, that has a claim to be preferred,

where the power and honours which diſtinguiſh the higher ranks are a defence and ornament to the community, without either oppreſſing, degrading, or being unattainable by ſuch as belong to the inferior orders; where idleneſs is diſcountenanced, violence reſtrained, and encouragement extended to every individual, to exert, for his own and the general good, whatever talents or capacity he may poſſeſs. But if the operation of political cauſes counteract thoſe purpoſes, or the ſupreme power fail to impoſe an effectual reſtraint on the unjuſt and cruel propenſities of human nature, or to encourage to the utmoſt every laudable exertion, it ſo far falls ſhort, or is ſubverſive of the end at which all government ought to aim. Accordingly, where political power has been employed in avowed and perſevering oppoſition to ſuch principles, as, in the

caſe of innocent perſons doomed to ſlavery, eſpecially thoſe who were under the ancient governments, this uſe of power is treaſon againſt our common nature.

THE ſeveral governments which Polybius deſcribes as adopted in rotation, each with a view to correct the abuſes of the foregoing, were alike hoſtile to thoſe who had been thus thruſt beyond the verge of ſociety.

NEITHER the feudal, nor the ſucceeding commercial ſyſtem can be entirely acquitted of the ſame charge; though exalted generoſity of ſentiment muſt be numbered among the characteriſtics of the former; and the latter occupies a period wherein the principles of juriſprudence, and the rights of humanity, are better underſtood, than at any preceding era.

It is at the ſame time to be acknowledged, that mankind are indebted to THE SPIRIT OF CHIVALRY, in connection with THE FEUDAL SYSTEM, for the following diſtinguiſhed improvements, in reference to their ſocial and to their political condition, as well as for another of ſtill more difficult attainment, in reference to the ſtate of reciprocal hoſtility, ſo frequently their lot. It infuſed into the general current of manners that courteſy, or mutual affability and deference, which added new charms to ſocial life. It rendered the ardent ſenſibilities of youth, ſources of the moſt generous and devoted attachments; while it encouraged their paſſion for renown, to ſeek gratification in arduous enterpriſes, for redreſſing the injuries of the oppreſſed. To the external accompliſhments acquired in courts, and perfected by addreſs in military exerciſes, it ſuperadded a regard to

veracity, which contemned every ſpecies of diſſimulation, and made the ſlighteſt promiſe or ground of expectation inviolable, even among enemies. It erected the true baſis of liberty, trial by jury: And, by an achievement above the reach of the Greek and Roman philoſophy, it inſpired the nations with thoſe magnanimous principles, which firſt aſſuaged the ferocity, and mitigated the calamities of war.

APPENDIX.

Of the Diſtinctions of Rank included in the Britiſh Conſtitution.—Of the King.—The Lords Spiritual, or Biſhops.—The Lords Temporal, or Peers.—The Commons, or People.—Severally veſted with legiſlative Power, and certain peculiar Privileges.—Form the general, or leading Diſtinctions which comprehend all Perſons of every Degree whatſoever.

THE Britiſh empire is ſo far connected with the other diviſions of the great community of Europe, that its government is a compound of the three general forms of polity which have place throughout the European ſtates. Accordingly, not only its legiſlature, but alſo its internal economy, with reſpect to diſtinctions of rank, may be more eaſily underſtood, by keeping in view that of the particular governments to which it appears moſt nearly aſſimilated.

AMONG the circumſtances which concurred in giving to Europe, Turkey excepted, the appearance of a great commonwealth, may be reckoned the once univerſal prevalence of the feudal ſyſtem; the remains of that ſyſtem, in the diviſions of territory, and in the judicial forms employed in the acquiſition and tranſmiſſion of territorial property; in the political diſtinctions of ſociety; and in the titles, inſignia, and ceremonial belonging to ſuch diſtinctions.

THE ſame religion, though under different modifications; the ſame ſyſtem of morality, a conformity in manners, and in juriſprudence; a ſimilarity of education, including the ſtudy of the ſcriptures, of natural and civil hiſtory; the feudal, canon, and civil laws, together with the claſſical authors, and all the arts and ſciences of ancient Greece and Rome. But notwithſtanding ſo many bonds of con-

nection, and ſources of ſimilarity in ideas, and in ſentiments, the nations of Europe are ſeverally independent, as well as under various particular forms of government.

In ſome countries, the liberty, rights, and political influence of the feudal lords and tenants have been ſwallowed up by the crown: in ſome others, eſpecially in Britain, they have been regulated and improved in ſubſerviency to the general intereſts of the community.

Sovereign power being uſually denominated monarchy, ariſtocracy, or democracy, according to the particular mode in which it is adminiſtered, about half of the European governments may thence be termed monarchical, a fourth of them republican [ariſtocratical or democratical]; and the remaining fourth, a compound of monarchy and republicaniſm.

THE monarchies are diſtinguiſhed from each other chiefly by their different eſtabliſhments with reſpect to ranks in the community. As the true ſpirit of a democracy ſeeks to conceal, and that of monarchy to diſplay the diſtinctions inſeparable from ſociety; ſo it is the genius of ſome monarchical governments to confer even princely diſtinctions on their ſubjects. Others beſtow only certain degrees of knighthood and hereditary nobility, without advancing any to the rank of princes, as approaching too near the royal dignity, or not being conformable to their ancient cuſtoms.

UNDER the monarchical governments, the barons, whether princes or inferior lords, have no ſhare in the ſupreme power of the ſtate, although they poſſeſs a ſovereign juriſdiction over their vaſſals. Dur-

ing the feudal ages, each of thoſe governments was a ſort of ariſtocracy, whereof the king was head, while moſt of the real power was engroſſed by the barons. But, ever ſince the decline of the feudal government, monarchs who have aſſumed and retained the ſupreme power, impart to their principal ſubjects only certain gradations of dignity, all of which can be communicated without diminiſhing the fountain whence they flow.

THE monarchy of the Holy See retains moſt of its pretenſions, though its power and influence are no longer formidable. It not only claimed, but exerciſed a paramount ſupremacy over all other ſtates, even over thoſe of imperial dignity. The ſovereign is elective; his political capacity unites the higheſt civil and ſacerdotal characters; and he conſiders himſelf as the vicegerent of God on earth.

In the hereditary monarchies of Spain, Auſtria, Ruſſia, Sweden, Denmark, Portugal, Naples, Pruſſia, and Sardinia, the ſupreme power is veſted more or leſs abſolutely in the crown.

The government of France was not wholly monarchical, either with regard to its legiſlative or judicial power. In reference to the firſt, the royal edicts were not acknowledged [known] as law, until regiſtered by the parliaments, or ſupreme courts of judicature. The laſt was to a certain degree ariſtocratical, in as much as the peers of France had a hereditary juriſdiction in the parliament of Paris. On the other hand, it was a received maxim, that what was the will of the king, the ſame was the law: and the king had a great ſtanding army to enforce the prerogative he claimed, of ſending the parliaments into baniſhment, if they re-

fuſed to regiſter his edicts; though this was not always ſufficient to prevent a refuſal.

THE principal European republics are Venice and Genoa, which are ariſtocracies; the cantons of Switzerland, and heretofore, the United Netherlands, partly ariſtocratical, and partly democratical. The leſs conſiderable republics are Raguſa, San Marino, and the ſeveral free cities which are ſtates of the empire.

THE government of the royal republic of Poland was elective monarchy, united with an hereditary ariſtocracy, which had greatly the aſcendant.

THE Imperial republic of Germany includes a very peculiar combination of ſeveral forms of government. The monarchy is limited and elective; the Elec-

toral College oligarchical; the College of Princes is an ariſtocracy; and the College of the Imperial cities, a ſort of democracy. In the parliament, or diet of the empire, which, including the emperor, conſiſts of thoſe colleges, or of deputies who repreſent them, the two former have a deciſive aſcendency. Thus far the German conſtitution is free: but the individuals who form the electoral and princely colleges are monarchs in their reſpective territories; in ſome inſtances abſolute; in others limited by the power and privileges of provincial ſtates.

THE Britiſh empire may, in like manner, be conſidered as a royal republic, but of a ſtructure more ſimple than the foregoing. It includes a regular ſyſtem of monarchy, ariſtocracy and democracy, aiming to avoid the imperfections, and to appropriate the excellencies of each.

A monarch, an ariſtocratical, and a democratical ſenate, have reſpectively an equal ſhare of the ſupreme legiſlative authority. The monarchy, with almoſt the whole ariſtocracy, is hereditary, and the ſenate of the democracy elected ſeptennially, or oftener, at the option of the king, to be the adminiſtrator of the legiſlative power of the people, and the peculiar guardian of their privileges.

THE monarch is veſted with royal authority; his beneficent prerogatives are as numerous and abſolute as thoſe of the moſt deſpotic ſovereigns; but he is reſtrained from exerciſing any power which might hurt or oppreſs even the meaneſt of his ſubjects.

THE ariſtocratical ſenate in its legiſlative capacity, in ſome meaſure correſponds to the College of Princes in the

diet of the German empire; and in its judicial capacity, to the former peers of France in the parliament of Paris. It conſiſts of two branches, the Biſhops, and the Peers; the latter of which have greatly the aſcendency, as the former are not above a tenth part of this ſenate. There is throughout all the ſtates of Europe, excepting the united Netherlands, a correſponding order of eccleſiaſtics, veſted with various degrees of ſecular dignity and power. The peers are hereditary; their dignity correſponds to that of the princes, or firſt claſs of HIGHER NOBILITY, in all ſuch monarchies, and other ſtates as confer princely dignity.

THE other ſupreme ſenate conſiſts of repreſentatives choſen under certain regulations, by and from among the people, to exerciſe in their name a temporary and delegated ſovereignty, and to proſecute in

parliament ſuch delinquencies againſt the people as are conſidered to be of too high a nature for the cognizance of the ordinary courts of judicature. The whole legiſlature is ſtyled the Parliament; the ariſtocratical ſenate, the Houſe of Peers, or Houſe of Lords; and that of the democracy, the Houſe of Commons: Thoſe Houſes alſo are, together with the King, popularly denominated the Three Eſtates of Parliament. But, by the original conſtitution of the parliament, which ſtill formally ſubſiſts, there are four ſeveral eſtates or conditions of perſons which compoſe it, the King; the Lords Spiritual or Biſhops; the Lords Temporal or Peers; and the Commons or People.

THE term ESTATE admits of two acceptations, the one denoting a conſtituent branch of the legiſlature; the other, an order or condition in which men are

placed in ſociety. According to the former acceptation, the Houſe of Lords forms one ESTATE, or conſtituent branch of the legiſlature: but, according to the latter, it forms two Eſtates, or conditions of perſons, the Biſhops and the Peers. This acceptation of the term may be farther illuſtrated, by the conſtitution of the former parliament of Scotland, in which the Biſhops, Peers, and Commons, ſat all in one houſe, and had each, individually, an equal vote: yet, they were not ſo properly one eſtate, as three diſtinct eſtates or conditions of perſons.

IN conſidering diſtinctions of rank, the latter acceptation of the term Eſtate comes of courſe to be attended to, and ought not to be blended with the former, or more popular acceptation in which it is generally employed by lawyers and political writers. Conſidered as leading diſtinctions

of rank, the four eſtates, the King, the Lords Spiritual, the Peers, and the Commons, include all degrees of perſons in the Britiſh kingdoms.

THE kingdoms of Great Britain and Ireland are each under its own independent parliament, while the crowns are federally and inſeparably united in the perſon of a common ſovereign.

NONE of the eſtates of parliament is in any degree ſubordinate to another in its legiſlative capacity: They all derive both their being and ſupreme power from the fundamental laws of the community, and are eſſential to its very exiſtence.

THE firſt eſtate, conſidered as a branch of the legiſlature, includes only the King, or ſovereign Queen, who, in parliament, poſſeſſes a third ſhare of the ſupreme le-

giſlative power, and preſides over all the members of the other eſtates.

LIKE the ariſtocratical and democratical ſenates in their ſovereign collective capacities, the king is legally incapable of doing wrong, or being ſubjected to puniſhment: his miniſters only are anſwerable for any error or miſconduct in his government, unleſs he were to incur the forfeiture of the crown, by certain acts againſt the fundamental laws of the community.

THE king, being an eſtate of parliament, is alſo legally incapable of ſuch crimes as ſubject all the members of the other eſtates to puniſhment in their individual capacities; and on this account likewiſe, his perſon is ſacred and inviolable.

THERE is in parliament a ſupreme judiciary, as well as legiſlative power; and it

is the prerogative of the firſt eſtate to precede over, and direct the proceedings of this court, by his repreſentatives, the Lord High Steward, in criminal cauſes of a capital nature; the Lord High Chancellor, in civil cauſes, and in ſuch criminal cauſes as are not capital.

In reference to the parliament, it is farther the prerogative of the firſt eſtate to nominate all the eccleſiaſtical members of the Houſe of Lords, to increaſe, at pleaſure, the number of the ſecular members, and to call, prorogue, and diſſolve the parliament.

As the king confers thoſe high honours which are connected with parliamentary power, he not only confers alſo inferior honours, but even inſtitutes new orders and degrees of honour, incorporates ſocieties, and veſts them likewiſe with vari-

ous honorary diſtinctions, privileges, and powers of juriſdiction.

THE executive power is wholly veſted in the king, and forms one of his moſt diſtinguiſhed prerogatives. As ſupreme executive magiſtrate, the king's authority is univerſal, all perſons of whatever rank being ſubject to it. In this character, he maintains internal peace, by repreſſing and puniſhing violence, and by extending his protection to every individual of the community.

THE king precedes in the high courts of law, by judges of his own appointment, whoſe juriſdictions extend over the two diviſions of the kingdom of Great Britain, and over the kingdom of Ireland reſpectively. But, though the king's judges preſide, ſtate the law, and pronounce ſentence in thoſe courts, the ſentence itſelf,

is, in capital caſes, previouſly determined by the jury, who are the real judges, and choſen from among the people. In England and Ireland, juries determine likewiſe in all other cauſes cognizable by the municipal law; but in ſuch caſes, their deciſions are ſubject to the reviſion of the Houſe of Lords.

In order to maintain the executive power of the king, and that the laws may not be violated with impunity, he is farther veſted, on behalf of the ſtate, with the office of public proſecutor; but in certain caſes of delinquency, chiefly of perſons in high office, the Houſe of Commons, in name of all the Commons of Great Britain, proſecute the accuſed before the Peers and Lords of Parliament. On the other hand, it is the king's prerogative to pardon where the law condemns, even in caſes of parliamentary impeach-

ment. There are however, certain exceptions to the exercise of this important prerogative.

No pardon previously granted to any person who is an object of parliamentary impeachment, can prevent such impeachment, or suspend the sentence of condemnation which may result from it. All judges, and others who shall, in violation o the Habeas Corpus act, imprison and send out of the kingdom, any inhabitant of England, so as to prevent his being either released from confinement, or brought to trial, without undue delay, shall be punished with perpetual imprisonment, and certain other penalties, without being capable of the King's pardon. Murder, and certain other capital crimes, when tried on appeal of the private prosecutor, are in like manner precluded from pardon.

In England and Ireland, the king is ſupreme head of the Church, as well as of the State. This high office does not imply the ſacerdotal character; it implies ſupreme canonical authority over all the members of the hierarchy, both in their individual and collective capacities; and in reference to all the cauſes whereof they have cognizance.

Agreeably to the maxims of the canon law, as ſtated by Giannone, book x. chapter viii. the power of juriſdiction in the church is ſo diſtinct from the ſacerdotal office, that papal legates who were not in holy orders, have not only judged and decided in the cauſes of biſhops, and other dignified eccleſiaſtics, but alſo in matters of faith. In the ſame manner, even abeſſes, wearing the mitre and croſier, are veſted with epiſcopal juriſdiction, which

their archdeacons exerciſe over all the clergy within their ſeveral domains.

As the church of Scotland is not hierarchical, and does not acknowledge any head "on earth," the king has no canonical juriſdiction over that church, in matters properly ſpiritual. But a variety of cauſes which the canon law held to be ſpiritual, being in their own nature civil, are, in Scotland, ſeparated from the judicature of the church, transferred into the hands of the king, and decided by judges [commiſſaries] of his appointment. He alſo, by his "high commiſſioner," preſides in the annual General Aſſembly, or convocation of the Scottiſh church; but this commiſſioner has not even a deliberative voice in their proceedings. In both churches, the king has the diſpoſal of many of the benefices, particularly the dignified bene-

fices belonging to the conſtitution of the church of England and Ireland.

ALL the clergy in Scotland are on an equal footing in point of rank and power. Their benefices are alſo nearly equal. None of them are ſo ſmall as many of thoſe in England; and though none are great, a few are caſually augmented, by being held in conjunction with the chaplainaries and deanry of the chapel royal, and with the principalſhips, and other offices in univerſities.

UNIVERSITIES partake of an eccleſiaſtical, as well as civil character; they are conſtituted by the king, and, together with the right of conferring academical honours, uſually poſſeſs various judiciary powers.

OVER the Military and Naval departments, the king exerciſes a ſupreme excluſive authority, both in the nomination to offices, and in the courts of judicature, where even cauſes of life and death are determined without the intervention of a jury. The Commons in parliament, however, who hold the public purſe, keep this military juriſdiction ſo far within their own reach, as to conſent to the exerciſe of it only from year to year, by the ſame act which limits the number, and provides for the maintenance of the ſtanding army.

ANOTHER prerogative belonging to this branch of the king's authority, is his excluſive power of making war and peace; reſtricted only ſo far as regards the not entering, without the conſent of parliament, into war for the defence of any of

his dominions, not belonging to the crown of Great Britain.

ALLIED to the prerogative of making peace, is that of negotiating with foreign powers, treaties of every other deſcription. But, in all ſuch tranſactions, the king's miniſters are accountable, and no treaty which interferes with any law, or alienates any territory, can be final, until ratified by the parliament.

WITHOUT proceeding to a more minute enumeration, the nature and extent of the royal prerogatives may be in ſome meaſure eſtimated, not only from the king's having ſo diſtinguiſhed a ſhare in the legiſlature, but even poſſeſſing the right of conferring on others, perſonal and hereditary powers of legiſlation. Thoſe, together with ſupreme powers of judicature,

he confers reſpectively on the Peers, and Spiritual Lords of Parliament.

He confers on other judges and magiſtrates, various kinds and degrees of juriſdiction, and in his judical capacity, preſides in the high court of parliament, as well as in all other courts of judicature, whether belonging to the civil, eccleſiaſtical, military, or naval departments. On this account, in connection with the power which, during the prevalence of feudal maxims, the king more frequently exerciſed in conferring on individuals, and on communities, the right of civil and criminal judicature, the king is ſaid to be the fountain of juriſdiction. From him, in like manner, are derived all hereditary, perſonal, and officiary honours of every deſcription. Hence, is the king declared to be the fountain of honour.

THAT the king is the fountain of honour, and of juriſdiction, are maxims of the law; and the ſenſe wherein they are to be underſtood is preſcribed by the reſpective caſes to which they refer; and by ſuch exceptions as have been ſtated. If taken in an abſolute, or in an indeterminate ſenſe, as principles of the conſtitution, rather than technical phraſes belonging to the ſcience of the law, they are apt to be ſo far miſapprehended, as to involve the ſubject in inexplicable difficulties.

THE ſupreme appellate juriſdiction in civil cauſes, together with a criminal juriſdiction in ſuch caſes of parliamentary impeachment as are not capital, is veſted in the Peers, and Spiritual Lords of Parliament. The Peers have alſo an excluſive criminal juriſdiction, in capital caſes, over all the members of their own order,

whether impeached by the Commons in parliament, or accuſed under the ordinary forms of law. This juriſdiction they poſſeſs and exerciſe even when the parliament is not ſitting. But, the moſt important juriſdiction known to the conſtitution, is that which, by juries, the people at large exerciſe over themſelves. This ſupreme and univerſally inherent juriſdiction is in no reſpect derived from the king.

THE juriſdiction alſo, and honours of the Peerage, and of the Spiritual Lords, though communicated to them immediately by the crown, are derived from the conſtitution, the ſame ſource with the prerogatives of the king himſelf, and are in the ſame manner eſſential to the exiſtence of the ſtate.

The dignity of the firſt eſtate reſulting from ſuch diſtinguiſhed powers and pre-

rogatives, is equal to that of the moſt illuſtrious potentates. It is diſplayed with peculiar magnificence in the Houſe of Peers, where the King is ſeated on his throne, in robes of purple velvet, with the crown, ſceptre, and other inſignia of royalty.

CONSIDERED as one of the leading diſtinctions of rank, there are, beſides the Sovereign, other perſons whoſe exalted ſtations partake of the pre-eminence or power of the firſt eſtate, and in this reſpect may be regarded as included in it. Such are Queens Conſort and Queens Dowager, on account of their royal dignity: Ambaſſadors, or public miniſters of the firſt order, who are repreſentatives of the dignity and ſplendour of the crown among foreign nations: Regents of the Britiſh dominions, and Viceroys of Ireland, as exerciſing authority over

all the perſons who conſtitute the other eſtates, and occupying the place of majeſty on the thrones of thoſe kingdoms.

PERSONS poſſeſſing high but leſs perfect characters of the pre-eminence or power of the firſt eſtate, cannot ſo properly be conſidered as included under it. Such are the princes and princeſſes of the royal family; governors of provinces; commanders in chief of fleets and armies; high officers of ſtate; judges of ſovereign courts; and public miniſters of the ſecondary claſs.

THOUGH dignity or rank often reſults from, or is connected with power, its nature, and various gradations, may be more fully illuſtrated by alſo conſidering it apart from authority and power. The royal dignity of the firſt eſtate is thus poſſeſſed by Conſort and Dowager Queens.

Thus, in like manner, a degree of pre-eminence approaching to ſome of thoſe enumerated under the firſt eſtate, is poſſeſſed by the Lord High Commiſſioner to the Church of Scotland. He holds a more conſpicuous rank than any belonging to the neighbouring churches, preſiding in an aſſembly, which, beſides the clergy, includes members of all the orders, that at the time of the union compoſed the parliament of Scotland. He cannot, however, be claſſed under the firſt eſtate, like the Lord Lieutenant of Ireland, who preſides over the ſame orders, aſſembled in parliament.

He opens, and diſſolves the aſſembly by a ſpeech in name of the king, in whoſe name he likewiſe appoints another to be holden the enſuing year. By the authority of the church, the moderator, or ſpeaker of the aſſembly, alſo

opens and diſſolves it in the name of Chriſt. The Commiſſioner ſits under a canopy of ſtate, is addreſſed by the title Grace, and receives many of the other diſtinctions which were formerly paid to the Lord High Commiſſioner to the parliament.

In his proceſſions to and from the Aſſembly, he is attended by Peers, and other perſons of diſtinction. His more immediate attendants, excluſive of the military, are two mace-bearers, a gentleman carrying the commiſſion, four uſhers, two pages, covered, their hats adorned with plumage of the commiſſioner's liveries, eight footmen, and two other ſervants in livery, carrying a ſedan.

As the King, a layman, poſſeſſes entire juriſdiction over the churches of

England and Ireland, ſo in like manner, Peers and Commoners, laymen, ſhare with the clerical order in the juriſdiction of the Scottiſh Church. They are ſtyled Elders, and deputed to the Aſſembly from the ſeveral eccleſiaſtical diviſions, termed Preſbyteries, of that part of the united kingdom, and from the univerſities and royal boroughs. Their office in the church is to take care of the poor and the ſick, to aſſiſt in adminiſtering the ſacrament, and jointly with the clergy, to have a deliberative and deciſive voice in all eccleſiaſtical judicatories.

The Second Eſtate, conſidered as a branch of the legiſlature, conſiſts of twenty-ſix Biſhops, or ſpiritual lords, in Great Britain, and twenty-two in Ireland; two of the former, and four of the latter being Archbiſhops. Before

the Reformation, the ſecond eſtate included about an equal number of abbots and priors, who were likewiſe lords of parliament.

On ordinary occaſions, the lords of this eſtate ſit in parliament in their clerical habits; but when the king is preſent, and on the trial of ſuch perſons as are either impeached by the Commons, or otherwiſe accuſed of crimes not inferring capital puniſhment, they wear ſcarlet robes, ſomewhat ſimilar to thoſe of the ſecular lords. They bear a mitre over their coats of arms, but do not, ſince the Reformation, wear it on the head. The archbiſhops have the title of Grace, the biſhops that of Lordſhip. They are mentioned before the ſecular lords in all acts of ſtate, and in parliament, are ſeated on the right ſide of the throne.

In civil cauſes, and in ſuch criminal cauſes as do not infer the puniſhment of death, their ſupreme judicial authority in parliament is, as well as their legiſlative, co-ordinate with that of the peers.

The canon law prohibited them from judging in crimes puniſhable with death, ſo that, on ſuch occaſions, it is ſtill their practice to withdraw, under proteſt that they have a right to be preſent as judges. They are not, however, conſidered as having any ſhare in the criminal juriſdiction of the peers, in capital caſes: neither have the peers, in ſuch caſes, any juriſdiction over them. If tried capitally, they would therefore be remitted to the juriſdiction of the King, which could not be exerciſed without the intervention of a jury. Such a jury would belong to the commons, or fourth eſtate, who, in the ſenſe of the great charter, would be peers

to the accuſed, neither party being noble. This ariſes from the maxims of the municipal law, which, in contradiſtinction to that of chivalry, aſcribes nobility of blood to none but the peerage only.

By the principles of the great charter, the ſpiritual lords are accordingly precluded from judging, or being judged capitally by thoſe who, on account of nobility of blood, are not their peers.

Hence it farther reſults, that the ſpiritual lords are not barons by tenure, or otherwiſe, in the ſame ſenſe wherein the peers or ſecular lords are, elſe their wives and families would certainly ſhare in their honours, though they be not tranſmiſſible by inheritance. There cannot, indeed, be any doubt that the church would have originally beſtowed on the wives and families of thoſe lords ſome

ſhare in their ſecular honours, had ſhe permitted them to have wives.

In diſtinguiſhing between the nobility or ſecular dignity of the ſpiritual lords, and that of the peerage, it is farther to be remarked, that the former depends ſo entirely on the clerical office, as to be liable to forfeiture by eccleſiaſtical cenſures.

The dignity or rank of the ſpiritual lords, though of a different nature from the peerage, is ſo great, that archbiſhops precede ſuch dukes, or peers of the firſt degree, as are not of the royal family; and biſhops precede the ſecular lords, who are barons, or peers of the fifth degree. In common with the peers, they are exempted from arreſts in civil cauſes; a privilege originally conferred, that the crown might at no time be de-

prived of their advice or aſſiſtance, when important occurrences ſhould require it. They had a place in the ſupreme councils of nations before the exiſtence of the feudal baronies on account of which they ſit in parliament. During the darkneſs of ferocious ages, when the general occupation was war, thoſe miniſters of the church ſought to cultivate peace. Their education, and the habit of exerting their talents to enforce the principles of religion, for promoting the happineſs, and alleviating the miſeries of life, qualified them in another manner than the laity, for the purpoſes of judicature and legiſlation.

In conſiſtorial cauſes, each of the ſpiritual lords has an extenſive juriſdiction throughout the territory of his reſpective province or dioceſe. Many of them have alſo peculiar powers and privileges, eſpe-

cially the archbiſhop of Canterbury, who, among his other prerogatives, poſſeſſes that of conferring academical honours.

THE Second Eſtate, conſidered as one of the leading diſtinctions of rank, includes only thoſe already referred to, which alſo belong to it as a branch of the legiſlature.

THE biſhop of Sodor and Man is of a rank nearly approaching to that of the ſecond eſtate, being a ſpiritual and feudal lord, as dioceſan biſhop of Man, and firſt baron of that principality or kingdom. His dignity differs from that of the ſecond eſtate, in as much as he does not hold immediately of the crown, and is not a lord of parliament. The patronage of this biſhoprick belongs to the

Duke of Atholl, whoſe preſentations are confirmed by the King.

On a ſimilar footing, in point of rank, may be reckoned many of the more conſiderable prelates [abbots, abeſſes, and priors], who were not of the degree of lords of parliament, though they held, in many inſtances, immediately, ſecular baronies [manors], with feudal juriſdiction, united to the ſame clerical offices and titles which belonged to thoſe who were lords of parliament.

A greater diſſimilarity of rank took place between the lords of the ſecond eſtate, and the Chorepiſcopi or ſuffragan Biſhops, under Henry VIII. who were, as in more ancient times, aſſiſtant ſubſidiary or coadjutorial biſhops, having only the ſpiritual, without the temporal

power and dignity uſually attached to the epiſcopal office. Their municipal inſtitution may be ſeen in the Statutes at Large, xxvi. Hen. VIII., and in Rymer's Acta Publica, tom. xiv. tit. De eligendo Suffraganeum.

In conſidering the principal eccleſiaſtical diſtinctions of rank, it may ſerve to illuſtrate the ſubject, and ſave a more prolix deſcription, to exhibit the ſeveral gradations of the epiſcopal character by a ſcale ſuch as the following.

Oecumenical-Patriarch. Patriarch. Primate. Metropolitan.	A biſhop having juriſdiction over	Patriarchs. Primates. Metropolitans. Dioceſans.

The title ARCHBISHOP is uſually conjoined with the office of Primate, and alſo

with that of Metropolitan. Of itſelf, it implies nothing further than a ſuperiority over Dioceſans: a ſuperiority conſiſting rather in pre-eminence of dignity than in juriſdiction.

CERTAIN Metropolitan archbiſhops have the title and rank of Primate, without the office, and ſome Primates, Metropolitans, and Dioceſans, acknowledge no ſubordination to any but the Holy See.

IN the ſame manner, certain abbots, abeſſes, and priors, are not only exempted from the ſpiritual authority of the biſhop of their dioceſe, but are, themſelves, ſo far poſſeſſed of the character of biſhops as to be veſted with Epiſcopal juriſdiction. Hence they wear the mitre, to denote their poſſeſſing the higheſt attribute of the Epiſcopal dignity.

THE Abbots and Priors, who were Lords of parliament, are uſually ſtyled MITRED, and were all, perhaps, incidentally, though not neceſſarily entitled to wear the mitre. They ſat in parliament, not on account of their Epiſcopal juriſdiction, but by a preſcription ariſing from the importance of their ſecular baronies, or, in conſequence of being ſelected to that pre-eminence by the king.

THE Third Eſtate, conſidered as a branch of the legiſlature, conſiſts of about two hundred and twenty temporal lords, who are Peers of Great Britain, and an hundred and ſixty in Ireland, who are Peers of that kingdom. Both numbers are variable, as new peerages may be conferred at the pleaſure of the crown, and others become extinct by the failure of heirs. The term Peer is feudal and rela-

tive; it denoted one who was an immediate con-vaſſal of a baron or other lord, and, together with the term Peerage, came to be applied by way of eminence to the great ſecular vaſſals of the crown. In the municipal law, it bears ſtill a farther acceptation; it denotes all ſuch perſons as are on an equal footing in point of eſſential rights. In this ſenſe, all the commons of Great Britain and Ireland are legally peers to each other, however they may differ in official, perſonal, or hereditary rank. Hence, even in capital caſes, ordinary citizens compoſe or form a part of the juries which try perſons of the higheſt diſtinction among the commons, and knights, baronets, the ſons of peers, and other perſons of the firſt degree, ſit in like manner in juries, deciding on the life, or liberty of other commoners of every rank.

THE ſpiritual lords of parliament, forming a ſeparate eſtate from that of the commons, are not properly their peers, and do not belong to their order, although, in capital caſes, ſubjected to its juriſdiction.

A PEER of the kingdom is a perſon veſted with the dignity of Duke, Marquis, Earl, Viſcount, or Baron, to which are attached the power and privileges of a lord of parliament. In the Houſe of Peers of Great Britain, there are ſixteen who do not ſit in their own right, but as repreſentatives of the peerage of Scotland. When the kingdoms were united, the two parliaments were converted into one, and the peers of Scotland gave up their right of perſonal ſuffrage, on account of the political and commercial advantages which their country was to derive from the union. That their ſhare in

the government of the united kingdom and its dependencies might be proportioned to the revenue which Scotland was to furniſh for ſupporting it, they conſented that ſixteen of their number ſhould, from time to time, be elected to repreſent the Scottiſh Peerage in the parliament of Great Britain. Beſides theſe, there are at preſent in the Houſe of Lords fifteen other peers of Scotland, ſome of whom were peers of both kingdoms before the Union; others have received new peerages ſince that period. About thirty of the temporal lords are alſo peers both of Great Britain and Ireland.

At the time of the Union, the parliament of Scotland was conſtituted ſomewhat differently from thoſe of England and Ireland. It conſiſted of three tempo-

ral eſtates, the King, the Peers, and the Commons, which all ſat in one houſe. Each of the Peers and Commons had an equal vote in caſes of legiſlation, and committees of the Houſe were reſpectively veſted with the adminiſtration of ſupreme civil and criminal judicature. A ſplendid ceremonial was obſerved on the firſt and laſt day of the ſeſſions, which was ſufficiently expreſſive of the different orders of the members, though their votes were equal. They all aſſembled at the palace of Holyroodhouſe, and rode in proceſſion to the hall, or chamber of parliament, nearly a mile diſtant. The crown, ſceptre and ſword were carried by three of the ancient nobility, and placed on a table before the throne, where ſat the Lord High Commiſſioner, who, in giving the royal aſſent, touched the bills with the ſceptre.

Besides the military which lined the ſtreets, and thoſe who attended particularly on the Commiſſioner, the Lord High Conſtable, and the Earl Marſhal, had each a guard of his own. The Conſtable ſat in ſtate at the entrance of the parliament ſquare, to receive the members, who, as they alighted, were conducted between two lines formed by the gentlemen of his guard, to the door of the houſe, where they were received, in like form, by the Earl Marſhal and his guards, who conducted them to their ſeats.

In the proceſſion, the members were mounted on richly capariſoned horſes, and all of them covered, except a few who occupied particular ſtations. The domeſtics who preceded and followed them were all uncovered, and on foot. Every two burgeſſes, or citizens, were

attended by two lackies; every two knights, or members for ſhires, by four. Next came officers of ſtate, who were not peers; and after them, the barons in their robes furred with ermine, every two attended by two gentlemen to bear their train, and preceded by ſix lackies, wearing above their liveries crimſon velvet ſurcoats, embroidered with armorial devices and coronets: The Marquiſes and Dukes, beſides their train bearers, were attended, every two of the former by twelve lackies; every two of the latter by ſixteen. The Viſcounts and Earls had attendants in proportion. A number of mace-bearers, purſuivants, and heralds were in this cavalcade, which was cloſed by ſeveral troops of the king's horſe-guards. In a ſet of engravings of it, ſaid to be from an original drawing, and lately publiſhed at Edinburgh, none of the

officers of arms, except the purſuivants, are repreſented in tabards. The Lord Lyon, king at arms, carries a batton of office, and is habited in robes, ſimilar to thoſe of the Peers; only, he is not attended, except by the purſuivants and heralds, the latter of which are habited likewiſe in ſuch robes. They are all uncovered, as are alſo the Uſher of the parliament, the Maſter of the Horſe, and the Lords who bear the regalia.

Exclusively of the ſixteen repreſentatives, as well as of thoſe who, before the Union, had peerages in both kingdoms, and of ſuch as have ſince the Union received new peerages, there are at preſent about ſixty of the Peers of Great Britain ſtyled Peers of Scotland, who have not perſonally a ſeat and voice in parliament. Yet, they are, in a reſtricted ſenſe, Lords of parliament, as they have virtually, and

by repreſentation, a voice in that aſſembly.

THERE is an inconſiderable number of the peers who, though veſted with the civil rights of lords of parliament, are, by being of the Catholic perſuaſion, ſuſpended from exerciſing the right of ſitting and voting in parliament, either directly or indirectly. They are thus diſqualified on account of their declining to take a certain oath or declaration, which being conſidered as eſſential to the exiſtence of the conſtitution, is adminiſtered to the king himſelf, and to all the members of both houſes of parliament.

NONE of the Royal Family are, as ſuch, lords of parliament, except the King's eldeſt ſon, who is by birth Duke of Cornwall. As ſoon as the other princes of the blood attain the age of twenty-one,

they are uſually called to a ſeat in the Houſe of Peers. They no longer retain the title Prince, prefixed to their names, but aſſume the particular title by which they are empowered to ſit in parliament. Their peerages in Great Britain are uſually Dukedoms; in Ireland, Earldoms; yet, were they only Baronies, the princes of the Royal Family would ſtill precede all the other Peers and lords of parliament.

SOME peerages of Great Britain and Ireland, in default of heirs male, deſcend to heirs female, and ſometimes peerages are conferred on women, and deſcend to their heirs; but they themſelves have not, in later times, exerciſed any parliamentary power, by delegation or otherwiſe.

ORIGINALLY, the peerage was territorial, but among the changes which time introduced into the feudal ſyſtem, it became

perſonal, yet continued to be hereditary in the chief branch of each family which poſſeſſed, or was from time to time elevated to it by the king.

UNDER the precedency of a Lord High Steward repreſenting the king, the peers poſſeſs, independently of the ſitting of parliament, an excluſive juriſdiction in capital caſes, over all the peers and peereſſes of Great Britain and Ireland reſpectively.

IN addition to their legiſlative power in parliament, the peers poſſeſs by inheritance, and exerciſe jointly with the ſpiritual lords, a juriſdiction over ſuch perſons of all ranks as are by the Houſe of Commons impeached of crimes not capital; together with the ſupreme appellate juriſdiction over the whole kingdom in civil cauſes.

THOUGH a Peer may be veſted with ſeveral peerages [dukedoms, earldoms, baronies], this does not, in parliament, like the German principalities in the Diet, entitle the poſſeſſor to a vote for each; nor does it imply any eſſential privilege which is not conferred by a ſingle peerage.

THE College of Princes in the Diet of the Empire, conſiſts of two claſſes; the firſt ſtyled, by way of eminence, PRINCES OF THE EMPIRE, who, without any diſtinction reſpecting their particular title of Duke, Marquis, Landgrave, or Prince, have generally a vote for each principality they poſſeſs. The ſecond claſs, ſtyled Counts of the Empire, have only four votes collectively, according to the four benches into which they are divided. In like manner, the eccleſiaſtical branch of this College conſiſts alſo of two claſſes,

The firſt includes Archbiſhops, Biſhops, the Grand Maſters of ſovereign clerical orders of knighthood, Abbots, Abbeſſes, and Priors, who have each one or more votes, and are reſpectively ſtyled Princes and Princeſſes of the Empire. The ſecond eccleſiaſtical claſs includes the leſs conſiderable Abbots, Abbeſſes, and Priors, ſtyled Prelates of the Empire, and divided into two benches, which have collectively two votes. The whole of the dignities belonging to the College of Princes are territorial, and the buſineſs of this College, as well as of the Colleges of electors, and imperial cities, is at the diet generally tranſacted by deputies. A farther difference between the imperial diet and the parliament is the permanency of the former, whereas the latter terminates ſeptennially, or oftener, at the pleaſure of the crown.

All the younger branches, male and female, of the ſovereign families in Germany, have the ſame titles of dignity with the elder, as have alſo all the families on whom the Emperor confers the rank of Princes and Counts of the empire. But no Prince who is not a ſovereign, whoſe territory is not within the empire, and who has not obtained the conſent of the Diet, can be admitted to ſit or vote in that aſſembly.

The Third Eſtate, or eſtate of the peerage, conſidered as one of the leading diſtinctions of rank, conſiſts of about ſix hundred peers and peereſſes of Great Britain, with three hundred and forty of Ireland. It includes the Princes and Princeſſes of the Royal Family, and all others who are diſtinguiſhed by the inſignia, and partake of the rights, privileges and dignity of peerage, without having any ſhare

in the legiſlative and judicial power uſually attached to that dignity. The Princes of the Blood are the ſons, grandſons, brothers, uncles, and nephews of the King. The Princeſſes are ſuch as ſtand in the ſame degrees of proximity to the crown, whether by birth or marriage. Beſides the title Prince or Princeſs prefixed to their names, they have alſo reſpectively that of Royal Highneſs.

THE inſignia of their dignity are thoſe of the general order of peerage, which they, together with Dukes, Marquiſes, Earls, Viſcounts, and Barons, and with the Peereſſes of thoſe ſeveral degrees, wear at coronations, or may wear on any occaſion whatſoever. They are modelled after the inſignia of royalty, and conſiſt of golden coronets or diadems of different forms, and ſtate robes of crimſon velvet, furred with ermine. Thoſe princely in-

ſignia mark the diſtinction between the dignity of peerage, and that of the lords of parliament, as ſuch. In the latter character, the ſecular lords are habited in ſcarlet robes, adorned, according to their ſeveral degrees, with a certain number of ſtripes, alternately of gold and white fur. They are thus diſtinguiſhed from the ſpiritual lords, whoſe robes are ſomewhat different in form, and adorned with gray fur, without any gold. In parliament, the lords appear in their robes only when the king is preſent, or when they are acting judicially in criminal cauſes. The ſpiritual lords ſit on the right ſide of the throne, part of the temporal on the left, and the reſt before the throne. If, in this laſt caſe, the proſecution be at the inſtance of the public, a committee of the Houſe of Commons attends to manage it, in name of that Houſe, and of all the Commons of Great Britain. Places

are likewiſe ſet apart for the Speaker, and ſuch other members of the Houſe of of Commons as may from time to time chooſe to attend; alſo for the Royal Family, the foreign miniſters, the peereſſes, ſome of the great officers of ſtate, and for ſpectators in general. The judges of the high courts of law, when not engaged in the more immediate duties of their ſeveral departments, attend officially on the Houſe of Peers, to give their opinion, if required. Kings at arms, heralds, and ſeveral other officers alſo attend, that there may not be wanting any of the ceremonial ſplendour ſuitable to the dignity of the moſt auguſt court of judicature in Europe.

TOGETHER with the princely inſignia which diſtinguiſh the order of Peerage, the nobility of blood which the law aſcribes to that order is poſſeſſed in the

moſt eminent degree by the princes and princeſſes of the Royal Family, who are accordingly not amenable, wherever the peerage is exempted, to any juriſdiction, but that of the peers only.

NEXT to the Princes and Princeſſes of the Blood, the order of peerage, or third eſtate, conſidered apart from its parliamentary power, and as one of the leading diſtinctions of rank, includes all the peereſſes, who are in like manner veſted with the whole rights, inſignia, and dignity of peerage.

As there may be ſeveral dowager peereſſes belonging to one family, the number of peereſſes is likely to exceed that of the peers; but viewing it as equal, there are about three hundred peereſſes of Great Britain, and an hundred and ſixty of Ireland.

A PEERESS in her own right [by deſcent or creation], retains her peerage, though ſhe marry a commoner; and her children have the ſame rank and titles as though their father were a peer. The wives and widows of peers are alſo peereſſes, but not in their own right; and the widow of a peer loſes her peerage, if ſhe marry a commoner; yet ſhe retains her former title, by what is termed courteſy. By the ſame courteſy, the peers and peereſſes of Ireland, when in Great Britain, not only retain their titles, but, on ordinary occaſions, have precedency correſponding to their reſpective titles, and immediately after Britiſh peers and peereſſes of the ſame degrees.

THE precedency of the peerage is regulated entirely according to their degrees, and to the date of their creation, without

any regard to their poſſeſſing or not poſſeſſing a ſeat and voice in Parliament.

In contradiſtinction to their ſupreme legiſlative and judiciary powers, all the eſſential rights and privileges of peerage are common to the whole order, eſpecially the right of trial by peers only. Hence there is not, as among the commons, merely a legal, but a real equality of condition between the judges and the accuſed. Another ſpecial privilege is, that no peer nor peereſs can be arreſted or impriſoned, in civil cauſes.

The Fourth Eſtate, conſidered as a branch of the legiſlature, admits of three ſeveral views; the firſt referring to the delegates or repreſentatives in parliament, the ſecond, to the electors of thoſe delegates, the third, to the people at large. Five hundred and fifty-eight repreſenta-

tives compoſe the Houſe of Commons of Great Britain, and three hundred that of Ireland. The electors may be regarded as ſharing in the legiſlative power of the fourth eſtate, in much the ſame manner as the prelates and counts of the Empire ſhare in that of the College of Princes. The body of the people at large may alſo be regarded as ſharing, virtually, in this legiſlative power, in as much as the electors conſiſt of the various general deſcriptions of perſons compoſing the fourth eſtate, and include many thouſands who have no rank, whoſe freehold property is only required to be forty ſhillings annually; and in ſome cities and boroughs no qualification is required but that of being a houſeholder. The delegates are thus, in effect, choſen by the people, to whom they are likewiſe united by a common participation in the ſame eſſential privileges, eſpecially with reſpect to trial by

any regard to their poſſeſſing or not poſſeſſing a ſeat and voice in Parliament.

In contradiſtinction to their ſupreme legiſlative and judiciary powers, all the eſſential rights and privileges of peerage are common to the whole order, eſpecially the right of trial by peers only. Hence there is not, as among the commons, merely a legal, but a real equality of condition between the judges and the accuſed. Another ſpecial privilege is, that no peer nor peereſs can be arreſted or impriſoned, in civil cauſes.

The Fourth Eſtate, conſidered as a branch of the legiſlature, admits of three ſeveral views; the firſt referring to the delegates or repreſentatives in parliament, the ſecond, to the electors of thoſe delegates, the third, to the people at large. Five hundred and fifty-eight repreſenta-

tives compoſe the Houſe of Commons of Great Britain, and three hundred that of Ireland. The electors may be regarded as ſharing in the legiſlative power of the fourth eſtate, in much the ſame manner as the prelates and counts of the Empire ſhare in that of the College of Princes. The body of the people at large may alſo be regarded as ſharing, virtually, in this legiſlative power, in as much as the electors conſiſt of the various general deſcriptions of perſons compoſing the fourth eſtate, and include many thouſands who have no rank, whoſe freehold property is only required to be forty ſhillings annually; and in ſome cities and boroughs no qualification is required but that of being a houſeholder. The delegates are thus, in effect, choſen by the people, to whom they are likewiſe united by a common participation in the ſame eſſential privileges, eſpecially with reſpect to trial by

juries of their own order. In as much alſo, as the qualification required of the delegates themſelves is not rank, birth, or any ſuch diſtinction, but only ſo much real or landed property as may give the poſſeſſor a permanent intereſt in the country, and confer a proper degree of reſpectability and independence.

NONE of the delegates, as ſuch, has any rank, except what ariſes from his property; but the Speaker or Preſident, who may be conſidered as the firſt of the commons, has a particular rank next to the peers, in the ſtatutory order of precedency.

THE property of the delegate for a county is required to be ſix, and for a city or borough three hundred pounds annually. There are certain exceptions in favour of the eldeſt ſons of peers, and

of ſuch perſons as are qualified in point of fortune to be delegates for counties. There are ſimilar exceptions alſo in favour of ſuch as may be choſen to repreſent the Univerſities of Oxford and Cambridge.

OFFICERS of the revenue, and of certain other departments, are precluded from electing or being elected, as the places they occupy are ſuppoſed to ſubject them to the influence of the crown, in oppoſition to the rights of the people.

THE delegates cannot be arreſted in civil caſes, nor in any caſe, without its being immediately communicated to the Houſe, that they may judge whether it be not a violation of the rights of the commons. It is farther a privilege of the delegates, as well as of the peers and ſpiritual lords, that they cannot, for any

ſpeech before the houſe, be queſtioned in any " court or place out of parliament."

In addition to the third ſhare in the legiſlature, which the delegates hold and adminiſter as repreſentatives of the people, they exerciſe, excluſively of the other eſtates, the right of ſpecifying what taxes ſhall be levied throughout the kingdom, though no tax can be actually impoſed, without the conſent of the whole legiſlature.

There is an eſſential difference between the power of the delegates and that of the King, and of the ſpiritual and temporal lords. The firſt is of limited duration, reverts of itſelf to the people every ſeven years, or oftener, when the crown puts an end to the parliament within that period; whereas, in every new parliament, the other eſtates

continue the ſame, and their power is in this view permanent.

If it were poſſible that the other eſtates could by any inducement be prevailed upon to give up their own rights, and conſent to annul the conſtitution, it would not enable the delegates to ſurrender the rights of the people; becauſe the people have not empowered them to aboliſh the ſyſtem of fundamental laws by which their rights are recognized and ſecured. A ſummary of thoſe fundamental laws is exhibited in the principal articles of the Great Charter, the Bill of Rights, Act of Settlement, and Treaty of Union.

Even ſo reſpectable an authority as Blackſtone, appears to aſſert, Introd. Sect. iv. that the parliament, as including the commons in their ordinary repreſentative

capacity only, without any new powers from the conſtituents, and in oppoſition to their will, can annul any or all the fundamental laws which form the Conſtitution: and reaſons to that effect with regard to the treaty of Union in particular. Not the nature, merely, nor the purport, but the very tenor of this treaty declares the reverſe; while it ſpecifies how far certain articles, as the xvii. xviii. and xix. "are alterable by the parliament of Great Britain;" but aſſerts that certain others "are UNALTERABLE": particularly thoſe reſpecting the Eccleſiaſtical Eſtabliſhments which "are, in purſuance of the Claim of Right, effectually and unalterably ſecured to the PEOPLE OF THIS LAND in all ſucceeding generations." It farther declares that thoſe articles "are in all times coming to be held, adjudged, and obſerved as fundamental and eſſential conditions of the Union."

But, whatever may be the nature and extent of the authority which the repreſentatives are empowered to exerciſe in the name of their conſtituents, this is not the baſis on which the people's more immediate and actual ſhare in the ſovereign power reſts. They retain in their own hands, and without the intervention of delegates, exerciſe, in capital caſes, the ſupreme criminal judicature. This power the people exerciſe over themſelves immediately, by means of their juries; excluſively, without ſharing it with any of the other eſtates; and, independently, without either limitation or appeal.

To be veſted thus abſolutely with the adminiſtration of the law, is a prerogative, equivalent in effect to that which the whole legiſlature exerciſe in making laws. Accordingly, the parliamentary power is but a leſs immediate part of

that ſovereignty which is veſted in the fourth eſtate, conſidered in its moſt extenſive acceptation, as including the body of the people at large.

By means of juries, the people of England and Ireland are veſted alſo with the civil judicature; but in this department, their deciſions are not ſupreme, as there lies an appeal to the Houſe of Peers.

In criminal proceedings, eſpecially in thoſe of a capital nature, the parties between which the juries are to decide, are, the public at large, and ſuch particular individuals as are accuſed of violating the laws. Wherever the caſe is doubtful, the law itſelf, as well as reaſon and humanity, require that the deciſion ſhall be in favour of the accuſed. But no ſuch general rule of deciſion is

applicable in civil cauſes, where many queſtions ariſe concerning property, of a nature exceedingly intricate, and diſſimilar to thoſe of criminal judicature. Where the caſe is doubtful here, to decide in favour of one party, is to injure the other; hence the neceſſity for a ſupreme court of appeal, ſuch as the Houſe of Peers, in whoſe deciſion even the party who is unſucceſsful may be diſpoſed to acquieſce. This aſſembly, poſſeſſing all the advantages common to the twelve perſons who form the jury, is ſuperior in number, in acquired talents, and in knowledge of the laws, while at the ſame time it is attended by the twelve chief judges of England. It is therefore to be reckoned among the privileges of the people, that in civil cauſes, they have a right to appeal from the deciſions of their own juries.

THE Fourth Eſtate, conſidered as one of the LEADING DISTINCTIONS OF RANK, includes all the various degrees of perſons who do not belong to one or other of the foregoing eſtates. The firſt claſs of the commons are thoſe who by courteſy, as it is termed, poſſeſs the reſpective titles which belong to the order of peerage. Such are Dowager Peereſſes of every degree, who have afterwards married commoners; likewiſe the eldeſt ſons and daughters-in-law, being wives of the eldeſt ſons of Dukes, Marquiſes, and Earls. In legal proceedings, however, thoſe Lords and Ladies are not ſtyled, like the peers and peereſſes, by the names of dignity which they uſually bear, but by their proper or family names, with the addition of the words, " commonly " called" Marquis, Marchioneſs, Earl, or Counteſs, according to their reſpective

titles of courteſy. All the ſons, daughters, and daughters-in-law of peers, or of peereſſes in their own right, have their particular rank aſſigned in the table or ORDER OF PRECEDENCY, as may be ſeen in Blackſtone, Book i. chap. xii. This Order does indeed ſeem repugnant to the nature of the ſubject, and to the principles of the common law, in as much as it prefers to peers themſelves, of the inferior degrees, many commoners, children of peers of the higher degrees, though nobility of blood is by law aſcribed to the peerage only; not to their children, who poſſeſs neither the rights nor dignity competent to the peerage. By thus confounding the ranks which it is its object to arrange on a regular ſcale, the order of precedency embarraſſes a ſyſtem of political diſtinction, in itſelf exceedingly conſiſtent and intelligible.

SEVERAL individuals may, in conſequence of high office, have an occaſional, or a permanent precedency of the ſons and daughters of Peers, although the latter are in reſpect of their birth to be accounted the firſt order of perſons among the commons. The eldeſt ſons of Dukes, Marquiſes, and Earls, have the ſame titles as if they themſelves were peers, inferior to their fathers only in degree; all the daughters have the title Lady, and the younger ſons of Dukes and Marquiſes have that of Lord, prefixed to their perſonal or Chriſtian names. The younger ſons of Earls, and all the children of Viſcounts and Barons, have the title Honourable.

THE ſecond general claſs of the commons includes three orders or ranks of official lords: Firſt, Great officers of

ſtate, as the Lord High Chancellor, or Lord Keeper of the Great Seal, who, as ſuch, are not peers; likewiſe officers of ſtate, of a ſecondary degree, particularly in Scotland, where they ſat in parliament EX OFFICIO, as the Lord Regiſter [Maſter of the Rolls], Lord Advocate [Attorney General], Lord Juſtice Clerk [Vice-Juſticiary], Lord Treaſurer-depute [Vice-Treaſurer]. Another branch of this order of official lords, are, great officers of the court, as the Lord Steward and Lord Chamberlain of the Royal Houſehold; likewiſe leſs eminent officers of the crown, as the Lord Lyon, king at arms [principal herald of Scotland], whoſe "rank and precedency," are by the xxiv. article of the Union referred to the Sovereign.

IN the ſecond order of official Lords may be ranked thoſe who belong to the ſuperior courts of law, as the Lords Chief

Juſtices of the King's Bench, and Common Pleas, with the Lord Chief Baron of the Exchequer; and in Scotland, the Lord Preſident, and Senators of the College of Juſtice, including the Lords Commiſſioners of Juſticiary.

THE third order or rank of official lords comprehends ſuch as are veſted with municipal charges, as, the Lord Warden, or Guardian of the Cinque-ports, the Lord Warden of the Stanneries [tin-works in Cornwall], the Lords Mayors of London, Dublin and York, the Lord Provoſt of Edinburgh, the Lord Conſervator [perpetual conſul of Scotland], at Campvere; and by local preſcription, at leaſt, the Lord Provoſt of Glaſgow.

THE phraſe, MY LORD, employed in addreſſing all the individuals of thoſe ſe-

veral claſſes among the commons, is an expreſſion of the higheſt reſpect, and conſidered as due to perſons of the firſt diſtinction, next to the Royal Family. It is applied to all the five degrees of the peerage, and to the ſpiritual lords of parliament, though Archbiſhops and Dukes have alſo the title Grace.

THE dignity implied in the title LORD, is not held by the wives of ſeveral of the lords here referred to; particularly, the ſpiritual lords of parliament, the judiciary, and other official lords in England and Ireland, except the Lords Mayors. In Scotland, the title Lady was heretofore given to the wives of the Lord Preſident, and Senators of the College of Juſtice, and to thoſe of the Lord Advocate, Juſtice-Clerk, and other official lords; chiefly, perhaps, becauſe thoſe

lords were ſuperior in rank to the lords of regality, barons, and tenants in chief [freeholders] inveſted CUM CURIIS, all of whoſe wives had, by courteſy, the title Lady. The Lords of Regality had a kind of palatine juriſdiction; the barons, and other conſiderable tenants in chief, that of ſuperior and inferior lords of manors. Together with the dominium or lordſhip of their reſpective fiefs, they had, ſo late as towards the end of the ſixteenth century, each a perſonal, or at leaſt a cuſtomary right to ſit in parliament. They were not individually ſtyled by the title Lord, but by the vernacular title Laird, derived from that of Lord, and conſidered as expreſſive of hereditary territorial rank next to the peerage. The official lords were not neceſſarily lairds, though moſt of them were incidentally of that claſs.

BESIDES the lords and ladies among the commons, who derive their titles from a courteſy founded on high birth, dignified office, or territorial juriſdiction, now aboliſhed, there are two claſſes of ladies who hold the rank belonging to the title Lord, not by courteſy, but in conſequence of their poſſeſſing a ſpecific perſonal, or hereditary dignity. The firſt are the wives of knights of every order; the ſecond thoſe of baronets; both diſtinguiſhed by the title Lady, though knights and baronets are not ſtyled nor addreſſed by the title Lord, but by that of Sir [Sieur, Signeur] a term of the ſame import, according to the foreign idiom, whence it is derived; and in the vernacular tongue, ſomewhat equivalent to the title Lord. The title Lady, as connected with thoſe dignities, does not imply ſuperiority of rank, though it be a higher title. But while knights of the

higher orders precede baronets, baroneteſſes precede the wives of thoſe knights, as the dignity of baronetage is hereditary, that of knighthood only perſonal. On a ſimilar principle, ſuch dignities and titles as are official, or profeſſional, in contradiſtinction to thoſe that are perſonal, or hereditary, are, for the moſt part, incommunicable to the wives of the poſſeſſors.

NEXT to the title Lord, is that of Sir, applied to every order of the perſonal dignity of knighthood, and to the hereditary dignity of baronetage.

EXCEPT the dignity of baronetage, none of the orders nor degrees of dignity belonging to the eſtate of the commons, and derived immediately from the crown, is hereditary; nor is any of them whatever, like the dignities of the ariſtocra-

cy, eſſential to the conſtitution of the ſtate.

THE remaining titles of ſuperior diſtinction among the commons, are thoſe of Excellency, Right Honourable [very Honourable], and Honourable; the firſt applied to the commanders in chief of fleets and armies, and to the governors of provinces; the ſecond, applied by law to privy counſellors; and being inferior to the title Lord, it is properly applied as a a ſubſidiary appellation, to ſuch of the commons as bear that title: The third is applied to ſuch of the ſons and daughters of Peers as are not diſtinguiſhed by the titles Lord and Lady.

THE general term Gentry, includes all perſons of rank, under the order of peerage; but, in a more reſtricted ſenſe, it ſeems properly applicable to perſons of

condition, having precedency or rank inferior to knighthood, the laſt ſpecific gradation of DIGNITY properly ſo called, and derived immediately from the crown.

EVEN according to this limited acceptation of the term, and agreeably to eſtabliſhed precedency, the claſs or order, the individuals of which are ſtyled Gentlemen, conſiſts of various degrees; as the ſons of baronets and of knights, reſpectively ſtyled by no higher title than that of Eſquire; Colonels, or field-officers of the firſt rank; graduates of the firſt order in the learned profeſſions, as, Serjeants of the Common Law, Doctors of Divinity, of the Canon and Civil Law, of Medicine, and of Muſic. Next are Eſquires, and Gentlemen, ſpecifically ſo termed, whoſe rank or condition has been mentioned towards the end of the fifth chapter. In the laſt ſenſe, thoſe appel-

lations denote the two loweſt degrees of perſons by the law of chivalry noble, and having a right to wear the coat or mantle of arms; as Serjeants and Doctors, are diſtinguiſhed by certain particular robes, and by the coif and doctoral cap.

EXCEPT among heralds, it is not now cuſtomary to wear the coat of arms, but only to have the ornaments or armorial inſignia which belong to it diſplayed on the liveries, furniture, and equipage, in little tablets repreſenting the ſhields of warriors, and metonymically termed COATS OF ARMS, as containing the particular ornaments by which thoſe coats are diſtinguiſhed.

WHEN the titles Eſquire and Gentleman are taken in the ſenſe immediately foregoing, the former, as in other inſtances, includes the latter, and ſigni-

fies a gentleman of ſuperior conſideration in point of birth, ſtation, or fortune. It likewiſe denotes ſuch as are created Eſquires by the king, or hold any royal commiſſion, wherein they are ſtyled Eſquires; together with ſuch as, under the character and ſtyle of Eſquires, have attended a Knight of the Bath at his inſtallation. The rank and title Gentleman, may, as well as that of Eſquire, be alſo obtained by office or royal commiſſion, as in the caſe of ſubaltern military officers, whoſe title of Gentleman is thus recogniſed, or conferred.

BLACKSTONE, Book i. chap. xii. beforecited, exhibits ſuch a table of precedency as is here alluded to, which is ſomewhat different from that publiſhed by the herald Edmondſon. In ſpeaking of the inferior gradations of rank, he refers to Sir Edward Coke, who ſays, that " Eſquire

and Gentleman are only names of WORSHIP, not of dignity." But, in their reſtricted acceptation, as denoting perſons who belong to the two loweſt ranks which bear armorial enſigns or badges of the nobility of chivalry, they are properly formal titles of honour. At the ſame time, they are applied alſo by eſtabliſhed cuſtom to many who are not poſſeſſed of armorial enſigns; and in that view, perhaps, they may be rather conſidered as names of reſpect or "worſhip." The title Eſquire is thus applied to magiſtrates of conſiderable diſtricts, to counſellors or advocates, clerks to his Majeſty's Signet in Scotland, conſiderable merchants and traders, and to perſons of fortune and reputation in general. The title Gentleman, in like manner, is conſidered as applicable to magiſtrates of inferior diſtricts, to ſuch profeſſors in Univerſities as are not Doctors

or Eſquires; to the inferior clergy, and other reſpectable members of the learned profeſſions, reſpectable citizens, and other perſons of whatever deſcription, whoſe character and ſituation in life are held ſuitable to the ſtate or condition of a Gentleman.

As the title Gentleman, however, in a ſenſe leſs proper and ſpecific, is applied to all perſons of rank who are not Peers, Biſhops, or other Lords, ſo, in a like ſenſe, is the title Eſquire ſtill more formally applied to many perſons who occupy ſtations of diſtinction. It is thus applied to ſeveral judges of the high courts of law, to Generals and Admirals, to great land-holders, who in the times of chivalry would have been ſtyled Banerets; and in the commiſſion appointing thoſe who were to treat of the Union between the Britiſh kingdoms, a perſon

holding the higheſt civil ſtation next to the Royal Family, is denominated, " William Cooper, Eſquire, our Keeper of our Great Seal of England," [Lord Keeper of the Great Seal]. All the titulary Lords, who are ſuch on account of office, or of high birth only, have not, by the common law, any title but that of Eſquire.

The rank of Gentleman being the loweſt honorary diſtinction derived from chivalry, no appellation which is not equivalent to, or incluſive of the title Gentleman, is properly a title of honour in the heraldic ſenſe of the term. But in theſe kingdoms, there is no barrier betwixt perſons of the degree of Gentleman, and thoſe who are without any honorary rank, in as much as both belong to the ſame general order of the commons: and the latter daily obtain rank,

either by the acquiſition of conſiderable property, or by offices in the army, the navy, the church, or the commonwealth.

A PERSON of this laſt claſs may be connected by marriage with a family of the higheſt rank, without any legal diſparagement to it, as the law is unacquainted with thoſe faſtidious diſtinctions which place the lower orders of the community at ſuch a diſtance from the higher, as if they were beings of a different ſpecies.

THE wife participates in the rank of the huſband, if ſuperior to her own, and either perſonal, as the dignity of knighthood, or hereditary, as that of peerage; but official dignity poſſeſſed by the huſband is in few inſtances communicable to the wife.

THE daughters of peers retain their titles and precedency, though they marry perſons who in thoſe reſpects are inferior to themſelves. Dowager peereſſes alſo retain their titles, by courteſy, as already ſtated, though they afterwards marry commoners; yet the wife ſo far follows the condition of the huſband, that a peereſs, who is ſuch by a former marriage, and not in her own right, loſes her peerage if ſhe marry a commoner of any degree whatſoever. A baroneſs who ſhould marry the eldeſt ſon of a Duke, would be thus "diſparaged," notwithſtanding his titles by courteſy are higher, and his rank in the order of precedency ſuperior to her own.

IN other countries, the Gentry or Nobleſſe, including all the children and deſcendants of each family, are eſtabliſhed on a principle of ſeparation from the

people, and cannot intermarry with them without loſing their privileges. Here, the gentry are by law included in the body of the people, and can claim no privilege either in civil or criminal cauſes, which is not alſo competent to the loweſt of that order. Even the Peerage, or Princely nobility, are not ſo far ſeparated from the people as the gentry in ſuch countries are; but, on the contrary, are ſo connected with them, that all their own children belong to the order of the commons.

THE above ſummary view may incidentally ſhow how the ſeveral eſtates or conditions that form the leading diſtinctions of rank, form alſo the mixed government of this maritime commercial empire. So univerſally conſpicuous is the power of Juries, to which no honorary degree is requiſite, that the low-

er claſſes, in common with the higher, are evidently the adminiſtrators, as well as the object of the laws. At the ſame time alſo, that degrees of honour are characteriſed by feudal titles and a ſplendid inſignia, they differ as eſſentially from thoſe of the military feudal ſyſtem, as from the unadorned diſtinctions of democracy which have their ſole foundation in wealth, influence and official power.